THE DEAD SPEAKING,

OR,

THE LIVING NAMES

OF TWO

DECEASED MINISTERS

OF CHRIST

(CONTEMPORARY,
And eminently uſefull in the
Weſt of England)

Viz. *Mr. Sam. Oliver*, and
Mr. Samuel Crook.

Containing the Sermon at the Funeralls of the one Preached by *John Chetwind*, *B. D.* and two ſeverall Speeches delivered at the Funeralls of them both by *William Thomas*, *B. D.*

Joyned together at the deſire, and for the uſe chiefly of thoſe Chriſtians who were often occaſional partakers of their labours.

Revel. 14. 13. And I heard a voice from heaven, ſaying unto me, Write, Bleſſed are the dead which dy in the Lord, from henceforth, yea ſaith the Spirit, that they may reſt from their labours and their works do follow them.

Perfuncti obedientia munere per adventum mortis, angelica eos immortalitas, & æternitas ſequetur beata. Auguſtine.

LONDON,

Printed by *T. W.* for *John Place*, and are to be Sold at his Shop at Furnivals Inn Gate in *Holburn*. 1653.

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Revel. 14. 13. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which dye in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labours and their workes do follow them.

Per functi obedientia, vivere per adventum mortis, ingeniam ex immortalitas, & aeternitas sequetur beatus. Augustine.

LONDON,

Printed by T. M. for *John Pace*, and are to be Sold at his Shop at Furnivall Inn Gate in *Holborn*. 1653.

To the Honorable the Lady Jane Pile *of* Colingborne, *in the County of* Wilts, *The Lady* Cecylia Knollis *of* Reading *in the County of* Berks, *and to the Worshipful* John Hipsley *of* Emborough, *and* John Buchland *of* West-Harperay *in the County of* Somerset *Esquires, and their Vertuous Consorts.*

Much and Worthy Honored,

TO prefix much before so little, would be like the making of a wide Gate to a narrow house; To say nothing, may seem (at least in us to whom the care of those is committed whom your Christian love hath received) to savour of some ingratitude; and we are sure is unsuitable to our purpose in publishing these short, and suddenly conceived Notes, which by the desires of others are drawn from us; wherein our intent is not onely to remember, and present as exemplary, the piety of those that are dead, but to tender therewith a just acknowlegement of the charitie of those that are living, and your selves in particular who have therein the principal part; yet may we not forget divers others (though we name them not) by whose ready supplies and concurrence, this work of love is more comfortably and fully carried on. We bless God both for you and them, well knowing how sad a thing that is, which (with due respect to others of a different judgment) we conceive to be the case and curse [a] of *Edom* (*Jer.* 49. 10, 11. (b)) unto whom the Lord denounceth so great, so grievous, so general a destruction

[b] *Vide Vatabli annot. in loc. Item Oecolampad. in loc. Ex clade Superstes non erit qui te saucium et adhuc spirantem soletur ac dicat, Animo securo mihi liberos tuos relinque, Equidem me illis altorem & parentem constituo. Sic Tremel. & Jun. in locum: Et Calvin. in eundem sensum licet sub diversa notione.*

destruction and desolation, that there shall not be any left to say to the dying Fathers, and Husbands, *Leave thy fatherless Children* to my care; *I will preserve them alive* and nourish them, as *Genes.* 45. 5, 7, 11. *and let thy Widowes trust in me*, or, let them rest on me for taking care of them (as *Prov.* 31. 11.) This lies heavy on the tender hearts of expiring parents. Suitable hereunto are our Saviours words, who when he ment to say, He would not leave his Disciples comfortless, but send them a comforter, expresseth it thus, *I will not leave you orphans* (*John.* 14. 18.) importing, that to be left Orphans, and to be left comfortless, is all one. But God leaves not those that are his Orphans. *The righteous are not forsaken* in themselves or their seed [a] with God (by such Instruments as he thinks fit to raise) the *fatherless find mercy* [b] & the Motherles, pity (c). What's a Father but his bowels? (*Isa.* 63. 16.) What's a Mother but her yernings? 1 *King.* 3. 16.) If God stir up those affections to Orphans in surviving friends, that's all one as to form and create new Fathers and Mothers. These compassions, Divine providence might seeme to intend to draw forth in the present case, by taking away both the Parents at once; which, though a sad and unusual stroke in it self, yet is in this comfortable, that it hath made the grace of God in your selves and others the more conspicuous; for we are not willing to look upon your favourable support meerly as a *Gift* (that we may speak in the Apostles language, *Phil.* 4. 17.) but especially as a *fruit*, while the tree that gives shade and succour to others, springs and spreads forth it self from a root of grace in you: whence it is, that we shall the rather take unto our selves this boldnes, to beseech you to add unto a liberal and beneficial, the care of a religious and pious education

[a] Psal. 37. 25.
[b] Hos. 14. 3.
[c] Psal. 27. 10. Isa. 49. 15.
[a] Psal. 109. 12. Lament. 5. 3.

education. We would not in any thing we have ſpoken, or ſhall hereafter ſpeak, intimate any ſuch reflexions on the deceaſed Parents, as to cauſe any to conceive they left their children altogether unprovided; They were not ſuch ſtrangers unto Scripture as not to know that *children ought not to lay up for their Parents, but Parents for their children* [d]. God beſtowed a competent portion upon them, which they ſo improv'd, as that they have provided that which is conſiderable for the ſubſiſtence and diſpoſal of thoſe that they have left behind them; Howſoever therefore we thankfully acknowledge any aſſiſtance in this kind alſo, yet the chief benefit will be to ſupply the parents abſence in their education. The feeding of children is one thing, and a leſſe thing; The breeding is another, and a greater; and the chief thing in breeding (which the godly Parents moſt deſired, and which we moſt humbly beg at your hands who are left and ſtand obliged to purſue their good affections and intendment) is, *to bring them up in the nurture and admonition of the Lord* [a], which endeavours ſhall be followed (God aſſiſting) with our moſt earneſt prayers for their good ſucceſs.

[d] 2 Cor. 12. 14.

[a] Epheſ. 6. 4.

The righteous God, [b] remember, in much mercie, [c] all your labours of love which you have ſhewed to his Name in miniſtring to his Saints, and abundantly recompence them in all ſpiritual and outward bleſſings on you and yours, which ſhall ſtill be the prayer of

[b] Heb. 6. 10.

[c] Neh. 13. 22.

Your much obliged ſervants
in Chriſt Jeſus,

WILLIAM THOMAS *Paſtor at* Ubley.

JOHN CHETWIND *Paſtor at* Wells.

TO THE READER.

GOOD READER,

Funerall discourses are of antient use, and no less profit; the death of friends is an occasional help, and needeth the most solemn way of improvement; that when affections are stirred up on an earthly occasion, they may be converted to a spiritual use; the experience of Christians in this kinde is a sufficient justification of the practice.

Besides there is an whole vein of doctrine, concerning the frailty and mortality of man, the vanity of the creature, &c. which runneth throughout the Scripture, & would never be opened but upon these occasions: certainly we that are to preach ἐυκαίρως, ἀκαίρως, 2 Tim. 4. 2. in season, and out of season, that is (as I suppose) in our ordinary course, and when God giveth special occasion or a fair oportunity in his providence, may with safety enough to Conscience improve funerall meetings to spirituall edification and profit, there being usually at such meetings a great conflux of people, and their affections melted and softned by the present Providence. 'Tis true we read nothing in Scripture of Funerall Rites by way of Precept, and the Examples bind not, all Nations are left to their Own Rites and Customes, provided they savour not of Idolatry or Superstition; But yet the generall allowance of improving every occasion, is warrant enough for a Sermon, and the Sermon a seasonable comment upon the Providence; for every one cannot read without spectacles, and understand the dispensation of God without an interpreter.

Besides the Sermon, speeches and commemorative Orations want not their use, when the parties deceased are persons of known merit and usefulnes; for 'tis not fit that their graces should dye with them, and that vertue should be defrauded of its publick honour, because God (*) honoureth those that honour him, the Church hath been always carefull to preserve and enbalm their memory, and so is that promise made good, Prov. 10. 7. the memory of the just shall be blessed, but the name of the wicked shall rot. The Lord would have the just remembred with praise and honorable mention, whereas the name of the wicked rotteth together with their carkas. If the worthy Authours of the ensuing Sermon and exhortation had only designed in divulging their labours, to continue the memory and example of those Saints and servants of God whose Funeralls gave an occasion to these discourses, I suppose nothing had been done unworthy a Christian

[*] 1 Sam. 2. 30.

aim;

[illegible] *righteous, yea* (*) a debt (saith Nazianzen) that of all debts is most just: *and as the Ancient Church was wont to preserve the memory of the* Saints *in those famous* (*) Dyptichs, *so might they seek to continue the memory of their graces in this* publick record, *that though* being dead, *they* might yet speak.

[*] χρεὸς ἀπάντων χρεῶν δίκαι ὀτάτον Nazianzen *funebri Orat. pro fratre Cæsareo.*

[*] Sir Henry Spilman in verbo *Dypticha.*

[*] Heb. 11. 4.

But they looked upon this as too private an aime *for thy proffit, the matter here discussed is of a more publick and generall concernement, and exceedingly usefull for these times, as* 1. the laying to heart the death of Gods children, *which hath ever been observed to be an intimation of approaching judgment, Isa.* 57. 1. *When we see a showre coming we make the more hast to gather in the fruit, so Gods gathering in his Saints is a presage of an ensuing storme: and as the death of any* private Saint *is to be taken notice of, as being a considerable losse to the communities and societies in which they are interested; so much more the death of* Ministers *and those that are called to publick office in the Church, because of the eminency of their station, and service. I confesse the world thinketh not so, all that is called* Ministry *is now counted a* burden, *this is the great scorne and affront that we put upon Christ, his* largess *and* Royal donative *which he bestowed on the Church in the* day of his inauguration (when he ascended up on high he gave Pastors and teachers &c. *Eph.* 4. 8, 9, 10, 11.) *is reckoned as one of the grievances of the Nation, which by interpretation is as much as if we did bid Christ* take his gift to himself, we care not for it; *certainly if ever tis high time to make men sensible of the benefit of a Ministry, and the loss of any that are qualified for so holy a work.*

2. *Another lesson which (in such transient reading as my pressing occasions would allow) I have observed*, is the surviving of the Word when Ministers are gone, *a Sermon dyeth not with the breath in which 'tis uttered, if it* live *not in* our practice, *it liveth in the* records of Heaven, *and* in the effect of providence; *as the* words of the former Prophets, *when they were dead and rotten in the grave. This with many other usefull observations (for to name all were to forestall the work it self) wilt thou meet with in these discourses; which that they may be of great use and blessing to thy soule, as it is* the aime *of the reverend Authors, so it is the* prayer *of him who is*,

Thine to serve thee in all Christian offices,

Newington, May 16. 1653. *THOMAS MANTON.*

IMMANVEL,

A

SERMON

Preached the twelfth day of AUGUST. 1652.

ZECH. I. 5, 6.

Your Fathers where are they? and the Prophets, do they live for ever?

But my word, and my Statutes, which I commanded my servants the Prophets, did they not take hold of your Fathers?

HAd our conjoyned desires and prayers prevailed, Our Deceased Friend, and your Reverend Pastor, who in a silent Sermon from his Coffin Preacheth to us the Lecture of our Mortality, should stil have been a living Voice, a burning and a shining Light.

But since our gracious God hath put a period to

his life and labours, and by his work hath manifeſted his will, as its our duty to ſubſcribe unto it, ſo it will be our wiſdom to improve it to our own advantage; Following the Wiſemans Counſel, ſo to go into this Houſe of mourning, that by laying ſuch providences to heart, we may be made better.

Eccleſ. 7. 2.

Its the deplorable extremity of humane corruption, to draw evil out of Gods good; abuſing thus his grace to wantoneſs, and his readineſs to pardon to a Liberty of ſinning, as Spiders ſuck poyſon from the ſweeteſt flowers.

Its the weakneſs of the fleſh, to apprehend that as evil, which God calls good.

Its the proper work and power of God, to bring good out of thoſe evils that are *done by us*.

Rhm. 8. 28.

And its the excellency of Faith, to apprehend goodneſs in thoſe diſpenſations which our ſenſe tells us are evils *done upon us*. And this Faith doth, and Faith alone can do; becauſe it remains firm amongſt the violenteſt ſhakings, as governing it ſelf, not according to the mutable, and variable inſtability of humane Occurrences, but according to the unchangeable foundations of Gods promiſes, like the Nodes of Compaſſes in the midſt of tempeſts, that are directed not by the Wind but Heavens.

The Bee (you know) hath an Innate quality, which other creatures want, to extract Hony out of (it may be) ill-ſavouring Flowers; ſo gracious ſouls going into the Sanctuary, by the ſtrength of Faith, will be able to ſay, though other men cannot, what the Pſalmiſt doth, Truly, God is good

Pſa. 73. 1.

to

to *Israel*, Notwithstanding, *&c.* Now as God is good, and so to be acknowledged in all his dealings, even in this sad dispensation of his providence, whereby a deserving Pastor is removed from a desiring People, and both the careful, and indulgents Parents within the compass of one week, from many tender and needing Orphans, so ought we to indeavour the improving of it to our own spiritual good. And therefore know, that Funeral solemnities are not for the solace of the dead (they are beyond our prayers or helps, though not respects) but for the comfort and instruction of the living, who ought, as those who came where *Asahel* lay dead, to stand still and consider, what God expects they should learn from the works of his hand, his deed having a voice to instruct us, as well as his word. To help you wherein, I shall crave your attentions to those doctrinal truths, which from the word read, shall be commended and improved unto you. In the managing of which, as I vary from my usual way of discourse, my Apology is this; As in Feasts, so in Sermons, we respect the Company, not our selves. *Paul* at *Athens* alters his stile. 2 Sam. 2. 23.

The words are part of *Zechariahs* Penitential Sermon, comprised in the six first verses of this Prophesy, in which (according to the resolution of it by the Judicious *Diodati*) we have

1. The call to Repentance. *v.* 3. *Thus saith the Lord of Hosts, Turn unto me saith the Lord of Hosts.*
2. Arguments to enforce this exhortation, and they are drawn from

1. The good of ſo doing. *v.* 3. *I will turn to you.*
2. The evil of not repenting
   1. Repreſented in the Hiſtory of their Fathers
      1. Sin. *v.* 4. *They did not.*
      2. Effects of ſin.
         1. Gods wrath. *v.* 2. *The Lord hath been ſore diſpleaſed,* &c.
         2. Their puniſhment. *v.* 6. *Did they not take hold,* &c.
   2. Hiſtory applyed. *v.* 4. *Be not as your Fathers.*

Now the words of my text, *Your Fathers where are they,* &c. are inſerted for the amplification and inforcement of the exhortation, and by way of prevention to remove two forceable obſtructions that might weaken the ſtrength of thoſe Motives.

The hindrances are, what the Prophet foreſaw their corruptions would prompt them to ſay;

1. You tel us of our Fathers; What is that to us? They are dead.
2. You tell us of the former Prophets; What is that to us? They are dead too.

to remove which, theſe words are by way of Conceſſion, as if God ſhould ſay, I grant you what you do object, your Fathers are dead, and the Prophets are dead, yet know, you have great reaſon to regard the preſent exhortations to repentance, that are now made to you by my Prophets,

Haggai,

Haggai, and *Zechariah*, and others that are now ſent; Becauſe

1. The examples of my Juſtice on your Fathers do ſtil live. *Did it not take hold?* yes it did, they have confeſſed it, and they *returned and ſaid, like as the Lord of Hoſts thought to do unto us, according to our ways, and according to our doing, ſo hath he dealt with us.* ver. 6.
2. The word which I commanded my Prophets, though the Prophets be dead, yet their words ſtil live. *Did they not take hold?* v. 6.

Thus have I given you that ſenſe and dependance of the words, which I conceive moſt genuine and proper, and ſhall not ſpend time needleſly in relating others judgements.

That being a good rule, for popular Preachers, which at my firſt entrance upon the work of the Miniſtry, I received from my ſometimes Reverend Friend Mr. *Samuel Crook* of famous memory, late Paſtor of *Woragton*, now with God. *In vulgar auditories to pitch upon that ſenſe of Scripture which is moſt genuine, and not to diſtract hearers by mentioning various readings and judgements. That courſe rather ſavouring of oſtentation, than tending to inſtruction.*

The words are plain and without difficulty; only take notice, that the Prophet by that queſtion, *Where are they?* Intends thus much; they are dead; according to that of *Job*, *Man giveth up the Ghoſt, and where is he?* and by that phraſe of *Taken hold*, or *overtake*, implies thus much, that Gods denounced judgements are as a proſecuting enemy, Job 14. 10.

that follows the purſute, and wil not ceaſe, til overtaking they lay hold on, and hold faſt his enemies.

Now in my paſſage to the main thing intended from the words read, give me leave to mention, and I ſhall but mention, the doctrines of the Context, or at leaſt the moſt principal of them; which are theſe five that follow.

1 Doct. Turning men to God is the Preachers main employment; The former Prophets, *Zechariahs*, St. *Pauls*, whom God ſent *to open their eys and to turn them from darkneſs to light, and from the power of Satan unto God.* This was, This is, Gods meſſengers imployment to perſwade ſuch, that have left Gods ways to follow their own, now to leave their own to follow Gods, to walk with their faces toward the Sun, that ſo they may have ſhining light, and comfortable heat, when as turning their backs to the Sun, what ſee they but a ſhadow, the privation of light and heat? The bringing back of loſt Sheep to their Shepherd, of prodigal children to their Father, the beſeeching ſinners to be reconciled, and by repentance to break off their ſins, is the proper work of Chriſts Miniſters.

Acts 26. 18, 20.

2 Doct. Preſent enjoyments of ſignal mercies, yea great deliverances, are no ground of future ſecurity, without renewed and renewing repentance. They were now but newly come forth of captivity, and ſo had received a mighty deliverance, yet ſhould they again break Gods Commandements, they know God would have been angry with them til he had conſumed them, ſo that there ſhould be

Ezra 9. 13, 14.

The

The doctrine of Repentance is alwys neceſ- 3. Doct.
ſary to be preached, but eſpecially, then when mercies are enjoyed, and we are in a proſperous eſtate, In which the Heart is exceeding apt to forget God. *Latet anguis in Herba,* A deadly poyſon is many times ſecretly conveyed under a pleaſant reliſh: for as when men are moſt hot, they are then moſt ſubject to take dangerous colds; ſo when Chriſtians enjoy all things outwardly well, (as *David*, when at peace) then are they in greateſt danger of ſpiritual miſcarriages. The doctrine then of Repentance is always needful, it was the firſt doctrine preached by Chriſt, The diſciples, *John*, fit for every Auditory, for all times.

Other diſcourſes may be profitable, but this is neceſſary.

An impenitent obſtinacy againſt, and under the 4. Doct.
means of grace, is an aggravated impiety.

Forefathers examples are no plea for impeni- 5. Doct.
tency, no privilege for impunity, and yet (as the Jewes) we are exceeding apt to plead them, when Jer. 44. 17
they are ſo far from countenancing that they aggravate offences.

Having thus mentioned the doctrines of the context, I now come to Conſider the truths of the words Read, and they are two, the firſt I ſhall but touch, and the ſecond Inſiſt on as more ſuitable to the preſent occaſion.

Your fathers are dead, yet they were took Hold Text.
on, and they confeſt it. Whence;

Examples of God juſtice on foregoing people are Doct.
left recorded, and ought to be improved, as warnings to following generations.

As

As what was forewritten, so what was foredone,
Rom. 15. 4 was for our learning; and thus the Apostle tels us that the *Israelites* were overthrown in the wilder-
1 Cor. 10. 5,6. nes, and these things were *our examples to the intent, we should not lust after evil things as they also lusted.*

Deut. 32. 7. Hence God calls us to *Remember the dayes of old, and to consider the years of many generations*;
Luke 17. 32. and Christ wils his disciples to recall to mind what was done long before, even to *Remember Lots wife*, who was turned into a Pillar of Salt, a visible and lasting Monument; whereas God might have blown her up as Salt-Peter, or sunk her down as Coral, he fixeth her as a Pillar, and calls to us to remember it, that we may fetch thence wherewithall to season our unsavory lives. Thus Antidotes are made of poyson, and Treacle from Vipers.

The ground of which truth is, because God is alwaies the same. His past dealings are the discovery of his future; they who are alike in fault must
Isa. 1, 9. 10. expect to be alike in suffering. If *Israels* Princes commit the sins of *Sodom*, as they shall have their names, so, without repentance, shall they have their sorrows.

Learn then hence how to improve Histories recorded, not read them to satisfie curiositie, but to instruct and caution thee. Not as those who are well, that hear, or read the rules of Physicians, but as sick persons, that attend such discourses that they may make use of, and apply the receipts prescribed.

Jer. 7. 12. Let us thus go to *Shiloh*, and consider what God did

dit to it for the wickedneſs of his people. Let us of *England* remember the ſeven Churches of *Aſia*, the Nation of the Jews, who were as *Gideon's* fleece, firſt wet with Heavenly dew, when all the reſt of the world was dry, and now dry, when great part of the world beſides is wet; for look, as it was in *Egypt*, the *Iſraelites* had light when all the reſt were dark; but at Chriſts death *Judea* was in darkneſs, when all the reſt was light: ſo had the Jews at firſt Gods oracles, and ſo, Chriſts proffers, when the Gentiles were ſtrangers; but now the Gentiles are ingrafted, and the Jews cut off: ſo may it be with us of *England*, who have long enjoyed the Sun-ſhine of the Goſpel, when other Nations and people have been without it, we may be for our unworthineſs caſt off, and others received; therefore let us ſo remember former examples, that we may ſtil apply them to our ſelves, and know what Chriſt is willing we ſhould mind, that *except we repent, we ſhall all likewiſe periſh.*

Judg. 6. 37. 38.

Exod. 10. 21, 23.

Luke 23. 45.

Luke 13. 3, 5.

Having thus given you a brief account of the firſt truth of the text, I now come to the conſideration of the main Doctrine, and that which is moſt pertinent to the occaſion of our preſent meeting, and that grounded on theſe words,

Text. *The Prophets, do they live for ever? But my words and my Statutes, which I commanded my ſervants the Prophets, did they not take hold of your Fathers?*

Whence obſerve,

Doct. *Though Preachers dye, yet Sermons live.*

1 Pet. 1. 24, 25. *All fleſh is graſs, but the word of the Lord endureth for ever.*

Though Christs Embassadors are mortal men; yet their Embassage is an immortal errand, which will have its effect even after the death of the Messenger. Ministers are earthen pitchers, that may, and must dissolve into dust; But the Gospel which they bring is water drawn from an everlasting Well, and of an everlasting nature, and so continues when the pitcher is broke. When the Angels were returned to Heaven, the Shepherds remembred their words.

Isa.12.3. Rev.14.6. Luke 2. 15.

For the first part of this Doctrine, That Preachers dye, you have a visible proof this day before you, and no wonder: For its appointed for all men, (and Ministers are but men) once to dye.

For the second part of this Doctrine, that Sermons live, it is, though not so visibly, yet as fully evidenced in the words of the Prophet *Isaiah*. *For as the rain cometh down, and the Snow from Heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it.*

Isa.55.10, 11.

And therefore, though at present obstinate sinners regard not Gods messages or messengers, yet whether they wil hear, or whether they wil forbear, they shall one day *know, that there hath been a Prophet amongst them.* The word Preachd by Gods faithful Ministers is an immortal and incorruptible seed, that wil most assuredly bring forth some fruit, either for our good or evil.

Eze.2.4,5 1 Pet.1.23

1. For

1. For good; ſo this good Seed produceth in us the eternal being of immortal grace. Now as natural Parents may dye, yet leave their children living, much more ſpiritual Parents, who beget Converts through the word of the Goſpel; who if they leave not ſpiritual children here below, yet wil certainly find them in Heaven; Grace once given being a Free-hold of inheritance that cannot be forfeited; For *he that is born of God hath the ſeed of God remaining in him, and cannot ſin*; and ſo by conſequence cannot finally miſcarry, God having in his Covenant ingaged, as never to leave us, ſo to write his Laws in our hearts, and put his fear before our eyes, that we ſhall never leave him. 1 Pet. 1. 23. 1 Cor. 4. 15. 1 Joh. 3. 9. Heb. 13. 5. Ier. 32. 40.

2. For evil. Thus the text, *Did not my words take hold?*

Hence Chriſt tells us, that the word which he had Preached to the Jews ſhould judge them at the laſt day, and that what his Apoſtles did bind on earth ſhould be bound in Heaven. Iohn. 12. 48. Mat. 16. 19.

Thus the Doctrine lieth evident before you, and you are, I queſtion not, fully convinced of the truth of this aſſertion, That Preachers dying, leave Sermons living and laſting, and which wil have their effect, either of good, as a ſavour of life to life, or of evil, as a ſavour of death to death. Not that all which pious Preachers ſpeak in Sermons ſhall laſt ſo long; No, There may be much Wood, Hay, Stubble, built on the foundation, which wil not endure the fire, but the foundation 2 Cor. 2. 16. 1 Cor. 3. 12. 1

rightly layed ſhall alwaies laſt; the proffers and tenders of Chriſts to Sinners ſhall have their effect, either in their converſion, or to their greater condemnation. Thus then, It is not the wiſdom of words, but the Word of wiſdom that abides for ever.

Joh. 3. 19. 1 Cor. 1. 17.

Having thus diſpatched the doctrinal part of this truth, it remains that I improve it to you by application.

In the managing of which, I ſhall joyn both the truth of the text, and the providence of this time, the ſad occaſion of our preſent meeting, and ſhall endeavour to make uſe of both, by acquainting you what they ſpeak.

1. To this Congregation, to whom this Deceaſed Preacher was a faithful Paſtor.
2. To us in the Miniſtry, the ſurviving diſpenſers of Goſpel myſteries.
3. To all in general.

Firſt, you that are related as a particular flock of Chriſt to him that's gone, and to him that ſpeaks, Know, that this word, this work, ſpeaks much to you. I ſhall divide my diſcourſe into a twofold Chanel.

1. Reſpecting him that is gone.

2. Reſpecting the opportunities of grace that do or may remain amongſt you.

Firſt then know, that this truth, that *Preachers dye, but Gods word never dieth*, and the death of this our Reverend Brother, hath much to ſay to us. I ſhall give it in ſix particulars, and I deſire you would ſeriouſly lay them to heart, as they proceed from

from a mind that doth ſeriouſly and earneſtly deſire your good in what is ſpoken.

First own Gods goodneſs in enjoying of him ſo long: for though ſad providence hath more ſuddainly than was expected taken him from us, yet may we not be unmindfull of Gods goodneſs in lending him ſo long, as a great mercy to this place and people, for whom (as *Paul*) he ſpent himſelf in the painfull exerciſe of his Miniſterial gifts. He was a burning and a ſhining light, who did not waſt out, but wear out; who did not ſmother out, but burn'd, yea flam'd out, who ſpent his Spirits that he might inſtrumentally communicate Gods Spirit, and inliven yours, and they that know the paſſages of his ſickneſs are very confident, that it was not the violence of the Wind that blew forth his Lamp, but the Oyl was ſpent, and the flame muſt ceaſe. Let us then remember and own him for a mercy, who was ſo ſucceſſively painfull, and uſefull in his generation. 1.

Secondly, we have reaſon all of us, but eſpecially he that ſpeaks, and you (late his charge) that are ſpoken to, and all others that hear me this day, to lament our loſs. I may juſtly take up *Eliſha*'s Lamentation, when he ſaw *Elijah* gone to Heaven before him. *Ah my Father, my Father, the chariot of* Iſrael *and the horſemen thereof*; and you have reaſon to ſay, Alas my Brother. *Alas our Paſtor*. God expects that we ſhould value our loſs, and expreſs it by our lamenting for it. And the moſt of us, if not all have cauſe to repent of our ſin, who have ſlighted the mercy lent us; Who have ſlept in our day, and not walked anſwerably to this light. When Children wax wanton, and throw wholeſome food to the Dogs, its 2. 2 Kings 2.12.

Rev. 2. 5. time to remove the Tables; if *Epheſus* wil not repent, and do her firſt works, Chriſt threatens to come quickly and remove her Candleſtick. And whether our unthankfulneſs, and unfruitfulneſs, have not provoked the Lord to deprive us of this his ſervants Miniſtry, I am afraid to deny, though I cannot determine. Let us (however) lament our loſs, repent of our ſin.

3. Thirdly, are there any amongſt us (I could wiſh there were none, but I fear there are too many) to be found, the more ſad their condition, that have not profited as they ſhould have done by the labours of this ſervant of God? Let ſuch lay the blame where its due; at their own doors. Conſider the Mat. 13. Parable of the Sower, That tells us, There were four grounds on which Seed was caſt, and but one fruitful. Where was the fault? Was it in the Seed, or Sower? No, they were the ſame, but the faults lay in the grounds themſelves. So is it with the hearers of the word, when a very few receive advantage, and the greateſt number remain unfruitful. Say not thou then, the Phyſick was weak, but thy diſtemper was ſtrong. Say not the meat was unwholeſome, but know thy Stomach was foul. Now its a true Rule in Phyſick, *Corrupta corpora quo magis nutris, eo magis lædis*, Impure Bodies, the more you nouriſh the more you harm. They who have bad eyes think the ſky alwaies cloudy. The fault may be, and moſt times is, in our ſelves, when we are ready to lay it upon others. People may be unprofitable under the moſt powerful Miniſtry, becauſe of their own dulneſs and negligence. Do not then in this caſe, as that man, who complained of the roughneſ

neſs of the way, when he had a thorn in his foot, or that Woman *Plutarch* mentions, who being ſuddainly ſtruck blind, bid them open the Windows.

Fourthly, Remember, I beſeech you, the Doctrine of the text, That though your Preacher be dead, yet his Sermons live, and wil live for ever. You ſhall know that he hath been a Prophet of the Lord amongſt you. It was the deſire of his Soul on his ſick Bed, that this Congregation would conſider his death, and lay it to heart; That they who have not profited by his Sermons in his life, might now profit by his departure. For aſſure your ſelves, Gods word, by whomſoever ſpoken (as the Sword of *Saul*) wil never return empty, any more than the rain doth, as that place formerly cited out of the Prophet *Iſaiah* fully ſhews. So ſhall not the word of God ſpoken by any that are faithfull return empty, but proſper in the thing whereto God ſends it. 4. 2 Sam. 1. 22.

Bleſſed be God, that ſome of you know that Gods word by him hath taken hold of you for good. He hath not wanted the Seals of his Apoſtleſhip. And (what ever vain men ſay to the contrary) converſion of Souls to God by the Miniſtry is an Apoſtolical argument of the rightfulneſs and lawfulneſs of the Miniſterial call, and ſuch a Seal, yea divers ſuch Seals had our deceaſed friend. Some that were in Heaven before him, and others that are ſtil below, did and do acknowledge him their ſpiritual Father. And Friends, you of this City and Congregation ſhall know that his words wil take hold, if not to ſave you, which was his aim and deſire, yet to judge you at the laſt day, which is your fault, and wil be your miſery; for God wil certainly *puniſh as the Congregation* 1 Cor. 9. 2. Hoſ. 7. 12.

tion hath heard. That the Goſpel by him, or any other Preach'd prevails for good, is Gods grace, that it proves a ſavour of death to death, is our ſin.

Now never wonder that ſuch diametrical oppoſite effects proceed from the ſame cauſe. You wil not, if you conſider the reaſon to be, not in the Cauſe, but in the Subject; not in the word, but in the hearts of thoſe who hear it. Chriſt who came to be the light
Joh.9.39. of the world, came alſo for judgement into this world, that they which ſee not might ſee, and that they which ſee might be made blind. Chriſt who is a
1 Pet.2. 6,7,8. Corner ſtone to ſome, yet becomes a Rock of offenſe to others; that meat which ſtrengthens healthy bodies, yet breeds diſeaſes in corrupted Stomachs; and its obſerv'd by Naturaliſts, That the ſmel of a ſweet Ointment comforteth the Dove, but killeth the Hornet; The ſame heat which ſoftneth Wax, hardneth Clay; That Flower which yields Hony to the Bee, yields poyſon to the Spider; That fire which refines Gold, conſumes the droſs: So that Goſpel by the mouths of Gods Servants, and by the mouth of this his ſervant, which hath been inſtrumental to ſave ſome, wil moſt aſſuredly at the laſt day condemn others. For this indeed is the judgement heightning
Joh.3.19. ſin, that *light is come into the world, and men love darkneſs rather than light.* And accordingly it wil be more tolerable for *Sodom* and *Gomorrah*, for *Tunnis* and *Algier*, at the day of judgement, than for this City, for this Congregation, if the word of Gods grace be not ſavingly entertained. *Woe unto thee* Chorazin, *woe unto thee* Bethſaida, ſaith our Saviour, *for if*
Mat.11. 21,22. *the mighty works which were done in you, had been done in* Tyre *and* Sidon, *they had repented long agoe in Sackcloth and aſhes.*

Fiftly,

Fifthly, Continue in, and hold faſt, and ſtill cleave to thoſe inſtructions which your late Paſtor in the diſcharge of his Miniſterial employment hath delivered to you. His ſoul was, and my ſoul is, your Pledge that they are the truths of Jeſus. We dare not be as ſome; *who make merchandiſe of you with feigned words.* We tremble to be as many, who *corrupt the word of God, but as of ſincerity, but as of God, in the ſight of God ſpeak we in Chriſt.* And therefore follow that Counſel given by *Paul, As you have received Chriſt Jeſus the Lord, ſo walk ye in him, rooted and built up in him, and eſtabliſhed in the Faith as yee have been taught.* Be rooted, be fixed, be not as Reeds ſhaken with every Wind, (as Children) toſſed to and fro, and carried about with every doctrine; No, but as Trees of righteouſneſs, which ſtand faſt in the place where God hath planted them. Be ye (as men) ſetled, and grounded in the truth. O how changeable, and child-like are many wanton hearers, whom you may win with an apple, and loſe with a Counter? Be not *ambulantes in Conſilio*, ſcatterers of your wayes; who ſo take a taſte of all courſes, muſt needs do evil; who ſo give themſelves a liberty to run after all pretended Teachers, muſt needs learn evil. Therefore good was that Counſel to the Hebrews, *Be not carried about with divers and ſtrange doctrines, for its a good thing that the heart be eſtabliſhed with grace.* Intimating thus much, that *unſetled hearers have uneſtabliſhed hearts.* And worth our obſervation is that character of falſe doctrines given in the original word ποικίλαις, We render it, various, divers; It ſignifieth properly, *Varii Coloris*, *Parti-coloured doctrines*, of ſeveral threads; which have no agreement one with another.

5. 2 Pet. 2. 3. 2 Cor. 2. 17. Col. 2. 6, 7. Eph. 4. 14. Jer. 3. 13. Heb. 13. 9.

And certainly were there nothing elſe, yet this were enough to convince the doctrines of many to be falſe, eſpecially of ſuch who caſting dirt in the faces of Chriſts publike Miniſters, arrogate the name
Rev. 2. 2. of his Meſſengers to themſelves, and *ſay they are Apoſtles, when they are not*; Namely their inconſiſtency, variableneſs, and diſagrement. And this may ſufficiently commend unto you the doctrines taught you by your deceaſed Paſtor, by him that now ſpeaks, and all other faithful Miniſters, which have occaſionally by their procurement ſpoken to you in the name of the Lord, *viz.* That there is no interfeering, no croſſing, but a ſweet Harmony and conſent. Truth is in all his parts alike, and ſuch who are acted by the Spirit of truth, in thoſe points which are
Phil. 3 16. materially and fundamentally neceſſary, (howſoever they may differ in ſome circumſtantials) *ſpeak the ſame things*; Whereas falſe teachers, not only differ one from another, but alſo from themſelves, ſeldom keeping themſelves in the ſame ſtation either of place or doctrine, but are, as *Jude* calls them, *wandring Stars*, that ſettle no where, but are alwaies in
Jude. 13. uncertain motions. Solid Chriſtians are fixed Stars, counterfeit profeſſors are wandring Planets, now Planets, as Aſtrologers ſpeak, according to their Conjunction vary their Influence; ſo is it with unſtay'd profeſſors, they are according to their conjunction, Let one man Preach this thing, they are of his mind, if another new-affected Teacher Preach the contrary, they cloſe with that. But I hope better things of you, for whom it was the prayer of your late Paſtor, it is and ſhall be

the

the prayer of him that now ſpeaks to you, what was St. *Peters*, 1 *Eph.* 5. c. 10. v. *That the God of all grace would make you perfect, ſtabliſh, ſtrengthen, ſettle you. Amen.*

Sixtly, Know beloved, you of this place, that God expects from you a walking anſwerable unto the care pains and labour that he hath exerciſed towards you. Where God gives much, he expects much, and certainly you have had much perſwaſion unto Chriſt, exhortation unto duty, conviction of ſin, precept upon precept, line upon line, here a little and there a little, as *Iſrael* of old had. Now what is Gods expectation, but that you ſhould not ſhame your keeping, nor diſhonour your keeper, but that you would manifeſt that you have been taught of God, and make your profiting to appear by your practiſe of, and continuance in, that which is good? That you would not be as *Pharaohs* lean kine ſtil ill favoured after they had devoured the fat ones. That you ſhould not be like other men, as others who have not had the ſame means of grace. Content not your ſelves with knowledge, or deſires after it, but look that your practiſe be anſwerable to your knowledge. Knowledge is neceſſary, but its not ſufficient; knowledge is not to be deſired for it ſelf only, but for practiſe, which is indeed the life of knowledge, and renders it a bleſſing. For ſinful ſouls are as corrupt bodies, who have often great appetites, but ſmall digeſtion. Now meat not diſgeſted, encumbers and breeds diſquieting diſeaſes; ſo knowledge not put in practiſe perverts the ſoul, and makes the profeſſors of it, Satans more ſerviceable inſtruments. Let us then follow Chriſt in ſincere obedience to plain

6. Luke 12. 48. Iſa 28. 10. Gen 41. 22.

truths, rather than trouble our ſelves with curious knotty and difficult matters, that at beſt do but fil our brains with notions, and uſually our hearts with pride, and rarely, if ever advance, Gods glory by us, or his grace in us.

Its the practiſe of good, and continuance in it, that God expects, *as you have received Chriſt Jeſus, the Lord, ſo walk in him, and that to the end.* A Chriſtian hath ſtil his *plus ultra*, More to do. He that continueth to the end ſhall be ſaved; perſeverance to the end, brings a Crown without end.

Col. 2. 6.

Aarons Garments were *Talares*, down to the feet. And the Law forbad Tayl-leſs creatures to be offer'd in Sacrifice. Let it be your care then not only to lay aſide your ſins for a time, as the Serpent his poyſon, till he hath drank, but reſolve to part with them for ever, do with them as *Jacob* did with his Idols, bury them under the Oak, and ſay as *Ephraim* of his Idols, *What have I to do any more with them? Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your heavenly Father*, and thereby let it appear that you have been with Jeſus, and Chriſt hath been with you. Theſe are the truths which your dead Paſtor by my mouth ſpeaks to you, and be ye prevailed withall, To own Gods goodneſs in your enjoying of him ſo long, to lament your loſs, to blame your ſelves, if you have not profited by his labours as you ought; to remember, that Gods word never dyes, though Miniſters do; to continue in what you have heard, and to walk anſwerably to the truths you have been taught both by your late Paſtor now dead, and by your ſurviving teacher that now ſpeaks unto you. Wee dare not

Gen. 35. 4.
Hoſ. 14. 8.
Mat 5. 16.

bring

bring to you that which is not cleer to us to be the mind of God. I am confident of it, that nothing in the courſe of his Miniſtry was delivered by my Reverend Fellow-labourer now deceaſed, but what he was aſſured of the truth of in his own conſcience. He did not preſs any thing upon you, which God had not firſt ſetled on his own heart, that it was the truth of Chriſt. And let this ſuffice to be ſpoken to this Congregation, reſpecting their Paſtor deceaſed.

I now ſhall addreſs my ſelf unto you in reſpect of the opportunities of grace that do, or may remain amongſt you. And that ſhall be in this general exhortation.

Return to God by them; Lay hold upon them; Be careful to improve them; Make a good uſe of them. *Your Fathers are dead, and the Prophets do they live for ever? But my word and my Statutes, which I commanded my ſervants the Prophets, did they not take hold of your Fathers?* ſaith the Text. This Prophet is dead, and he that ſpeaks ſhall dye, But their words ſhall live for ever.

While you have the light therefore walk in it. Its your opportunity, improve it. *He that gathereth in Summer, is a wiſe Son: but he that ſleepeth in Harveſt, is a Son that cauſeth ſhame.* John 12. 35. Prov. 10. 5.

Two things there are which render men truly wiſe, Firſt the knowledge of what is to be done, and Secondly the knowledge of the time when its to be done. *Solomon* tells us, *There is a time for all things.* Eccl. 3. And that every thing is beautiful done in its due ſeaſon. It was a ſpeech of *Antigonus*, being provoked to fight by *Pyrrhus* upon a diſadvantage, *Mea militia non magis armorum eſt quam temporum?* My war

is managed by Times as well as by Arms. Accounting it his best military prudence, to take his opportunity of time, as well as to provide good Souldiers. Idlers in their youth, prove commonly beggars in their age.

Æstate cecineris Hieme jejunaris.

They that Sing in Summer shall mourn and weep in Winter.

Fronte capillata est, &c.

Those five foolish Virgins witness this, who unprovidedly slept when the Bridegroom came, and therefore were shut out from the Wedding. Hence those exhortations, of *Not hardning our hearts to day, while it is called to day; of seeking God while he may be found; of walking in the light while we have it.* Improve then present opportunities by an immediate returning unto God. Put not off repentance till hereafter. Think not that the practise of Repentance, as that Popish Prelate said of the doctrine of *Justification by Faith only, that 'tis a good Supper Doctrine.* No, but know that God calls thee to *Remember him thy Creator in the dayes of thy youth.* Its true indeed, that, *Nunquam sera est ad bonos mores via.* True repentance is never too late. But yet in this case

Heb. 3. 7, 8. Isa. 55. 6. John 12. 35.

Eccl. 12. 1.

Sera nimis vita est crastina, vive Hodie.

A resolved late repentance is usually prevented by an intervening death.

We have a day of Mercy, if we neglect that, God hath a day of Justice, and he will not neglect that. Then Jesus Christ the now despised Lamb will appear as an unresistable Lion. Then they who now stop their ears at Gods call, will find Gods stopt at theirs, and therefore, To day while it is called to day, Harden not your Hearts. Time past is gone, Time to come may find us gone. Provide then eternal heavenly

Pr. 1. L.

Æstas non semper fuerit, componite nidos.

venly mansions, before these earthly tabernacles are dissolved.

That I may perswade you to this care, I shall enforce it on you by these two arguments.

1. Our eternal welfare depends on it. As men sow, so they reap, as the tree falls, so it lies. *Non relinquitur Hostia pro peccatis mortuo in peccatis, nec descendit in inferos sanguis effusus super terram.*

It was a Poetical fiction, that what every man affected in this life, with that he should be solaced in the Elisyan Fields. The moral is a certain truth. That look, what men are in this world, that shall they be hereafter; they shall not hereafter be numbred amongst the Sons of *Sion*, who were here the slaves of Satan. For know, that spiritual Eunuches that bring forth no good works, Bastards that are not the seed of God, the Incestuous brood of *Ammonites* and *Moabites* that are born of worldly lusts, and concupiscences, shall be more certainly excluded the Congregation of the Saints in Heaven, than were the Corporal from the Congregation of *Israel* upon earth. Let us then provide our selves a remedy whilst there is time, and gain an interest in Christs righteousness before we come to judgement, that so Christs tribunal may be to us as Mount *Sion*, not as Mount *Sinai*. That we having delighted our selves here in the Law of the Lord, may stand in the Congregation of the righteous, when others fly and fall. Delay not the doing of that which must be once done, or else thou art for ever undone. You see there is danger in delay; and its a good rule, *A speedy endeavour is exceeding necessary where delay is full of danger.* Let us not say as too many do, To morrow we will do, and so its not done at all.

Deut. 23. 3

Psal. 1. 11

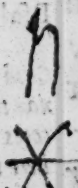
Cum mora non tuta est, totis incumbere remis utile — Cras, Cras, & sic nihil fit.

2. Op-

2. Opportunities of grace are uncertain. The door may be ſhut, the light may be removed from us, or we may be removed from it; and therefore good is
Eccl.9.10. that Counſel of *Solomon*, *All that thine hand ſhall find to do, do it with all thy power, for there is neither work, nor invention, nor knowledge, nor wiſdom in the grave whither thou goeſt. Lay up then in ſtore a good*
1 Tim.6. 19. *foundation againſt the time to come, that when thou leaveſt all other holds, thou mayſt lay hold on eternal life.*

The time of the Goſpel is but a day, the time of our life is but a moment, whilſt thou haſt then the price in thine hand, get wiſdom, and ſtand not as thoſe
Mat.20.7. therefore rebuked in the parable, all the day idle; I am ſure, you cannot ſay, no man hath hired you.

We ſhould count that Priſoner exceeding fooliſh, that would refuſe a pardon profered, and not look after it till the judge comes. And that traveller unwiſe, that having far to go will not ſet forth till the
Jer.8.7. Sun be ſet. The Stork knoweth his time, and ſhall
Gen.27. not we? *Jacob* was but newly gone with the bleſſing, yet *Eſau* came to late. They who neglected gathering Manna in the ſix dayes, in vain expected it the
Exod.16. 27. ſeventh. They who refuſe the profers of grace in this life, may hereafter ſeek for entrance, but ſhall
Mat.7.1. not be admitted. Improve then your time, your means, your preſent opportunities.



I hope you are ready to ask this queſtion, What ſhall we do?

In anſwering this queſtion my purpoſe is to ſhew you ſomewhat largely what God expects from you, that you may improve preſent opportunities of grace.

First

First, Hear from God as often as thou mayeſt by the voice of his ſervants, the faithful appointed Stewards and diſpenſers of Goſpel myſteries. I have been large upon this ſubject lately, yet give me leave now again to mind you, that its the great deſign that Satan now drives, the great ſin, the great miſery of this Land, to endeavour to overthrow the power, and vigour, and force of the Preaching of the Goſpel by the Miniſtry of men.

What the iniquity of former times could not compaſs by ſtopping the mouths of ſuch Preachers as were good, that the ſubtilty of Satan hath indeavoured in our dayes, and hath too much prevailed in that indeavour, by opening the mouths of ſuch as are bad, Who to cry up themſelves, not only cry down others, but even the Ordinances of Chriſt themſelves. And herein the Lord open our eyes, and the eyes of all this Land, and thine Chriſtian Reader, to ſee and conſider this Stratagem of Satan, who makes ſome, by ſeeming to cry up the purity, overthrow the power of Preaching. For I pray you obſerve.

Satan doth not directly cry down all Preaching, he will not tell you (though he intend that in the end) that you muſt not hear at all. No: He knows full well that natural conſcience (not ſeared) wil immediatly deny that perſuaſion. Such down-right dealing would be the way to diſcover himſelf, and therefore transforming himſelf into an Angel of Light, he beſets in another method, blaſting the publike Miniſtry of Jeſus Chriſt with odious names, if not as Anti-Chriſtian (the uſuall term of ſuch who ſpeak againſt thoſe who cannot ſpeak for themſelves) yet as leſs pure than others of another way, and ſo ſhut up the Kingdom of Heaven (which 2 Cor. 13. 14, 15.

Mat. 21. 43. according to Christs promise hath been given to our Nation, and hath (blessed be Gods holy name) both in former and later days brought forth its fruit within the narrow compass of such and such societies.

1 Cor. 1. 12. And thus Satan by force dividing between *Paul*, and *Apollos*, and *Cephas*, instilling that mischievous poyson, of *having the truth of Christ with respect of persons*, James 2. 1. and so by pretending to purer, doth at last (which is his main drift) cause man to fall off from a conscientious respect unto any of Gods Ordinances. I appeal unto thee good Reader, and am confident thine experience doth witness the truth of this discovery. Do not we daily see, that those who throw away their wonted respects to Christs standing Ministry, give themselves a liberty first to hear any, and then afterward to hear none? *Ahab* that could not away with one true Prophet that counseld him for his good, yet hears and follows four hundred false ones, to his own ruin. Attend then I beseech you with care and conscience unto Gods *sent Messengers*, by whose preaching it pleaseth him to save such as believe. Hear from him by them as often as you may, and if you say, Can any good come that way? I answer, Come and see. Look not on the meanes of the instruments, but who works by them, as Christ bid the Herodians on the penny, whose image it bore. For if God be the worker, he is able by the smallest means to bring to pass the greatest effects. The sound of Rams-Horns commissionated by him, blows down the walls of *Jericho*; The shivering Sand keeps in the billows of the Sea, which Brasen walls could not: So God being the worker, the foolishness of Preaching converts and saves.

1 Kings. 22. 22.

Rom. 10. 15.

Luke 20. 24.

Judges 6.

1 Cor. 1. 21.

Neglect

Neglect not then the ſpiritual opportunities that are put into your hands. Suffer not every ſlight and trivial occaſion to keep you from them. God tells us, that when and where a famine of the word is, people ſhall *run from one end of the Land to another, and wander from Sea to Sea, and run to and fro to ſeek the word of the Lord, and ſhall not find it.* But alaſs! under the plentiful means of grace we enjoy, how ſlight excuſes keep us from them? As in Summer, its too hot, in Winter, its too cold; In Spring its ſickly, and in Harveſt they are too buſie. The way is farr, or the weather is foul, or elſe ſay people, I like not the Preacher, He is a dry fellow, He is a Presbyterian or an Independent, or this, or that. By theſe and ſuch like ſimple and ſilly pretences Satan deludes the Souls of men, and keeps them from hearing, when they have the opportunity put into their hands. But let ſuch remember, *Thomas* was but once abſent, and that not willingly, and not knowing that Chriſt would then appear, and he was like to have loſt the confirmation of the Article of the Reſurrection; ſo may we be wanting, when that may be ſpoken, which we may never again be told of, perhaps that truth which might have done us eternal good. This is the firſt advice that I ſhall in anſwering the queſtion forementioned leave with you. *Neglect not ſo great ſalvation.*

Amos 8. 11.

John 20. 24.

Heb. 2. 3.

Secondly, Apply what's ſpoken to thy ſelf, Let the Preachers words take hold upon thee. We are naturally well pleaſed when Preachers words take hold on others, as *Herod* when *John* Preached againſt the Phariſees, but we are loath they ſhould come too cloſe to our ſelves. When *John* came to

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touch *Herod* about the matter of *Herodias*, and meets with his beloved ſin, *John Baptiſt* ſhall loſe his head. Let us then be leſs inquiſitive concerning others, and apply what's ſpoken to our ſelves. Moſt men ſay as *Peter* of *John*, *What ſhall this man do?* but let us ſay as *David*, *Lord who am I?* or as that youngman in the Goſpel, to Chriſt, not what ſhall others do, *But Lord what ſhall I do?*

John 21. 21. 2 Sam. 7. 18. Mat. 19. 16.

Be contented to be convinced of the evil of your own ways. Suffer the word of Reproof. This is a harder matter than men are aware of, to be willing to be reproved. The moſt of hearers are like Thiſtles, you may ſtroak them upward without danger, but preſs them downward, and immediatly they offend. Preach Goſpel-truths and no more, a wicked man likes it. A Carnal heart can be content to hear of Chriſt and of grace; The ſtony hearers receive this word with joy: But once tell him, This way of wickedneſs is unlawful, this or that profitable ſin muſt be left, this gain or pleaſure parted with, Then, away with theſe fellows, Theſe are they which trouble the world, as thoſe unbeleeving Jews ſpoke of the Apoſtles, *They which have turned the whole world upſide down are come hither alſo.* Its the property of a true beleever to be willing to be told of his faults, that he may amend them; And its the property of an Hypocrite, yea his diſcovery by which he may know himſelf, That he cannot endure to hear of his ſins, becauſe he is not minded to forſake them. *Paul* is accounted an enemy if he ſpeak the truth, and that in the eſteem of thoſe who ſometimes could have been content to pull out their own eyes to have done him good.

Luke 8. 13. Acts 17. 6. Gal. 4. 16.

So *Herod* heard *John Baptiſt* gladly, till he told him him of *Herodias*. Thus are many ſo pleaſed with their ſins, that they are angry with thoſe that ſhew them they are ſins, as that diſtracted man I have read of, Who imagined himſelf a King, in which diſtemper'd conceit he ſo pleaſed himſelf, That when he was cured, he was diſpleaſed with the Phyſician who reſtored him to his right mind; So is it with Hypocrites, who are ſo pleaſed in the ignorance or miſtake of ſome profitable practicals, that they are offended with ſuch, who by a diſcovery of the truth ſhall undeceive them.

Be perſwaded to accept of Reconciliation offer'd, and that upon Gods own terms. He ſends his Embaſſadors on this errand to entreat you, and beſeech you to be reconciled. Have good thoughts then of God and Jeſus Chriſt, for know what was flatteringly ſpoken of *Julius Cæſar*, *Nihil obliviſci ſolet niſi injurias*, that he forgot nothing but injuries, is moſt true of God and Jeſus Chriſt, who forget nothing but the ſins of penitent ſupplicants. 4. 2 Cor. 5. 19, 20.

Having thus diſpatched the Improvement of this truth and occaſion, as they reſpect this City and Congregation, unto whom our Reverend friend was a faithful Paſtor; I ſhall now proceed to ſpeak thoſe things which our dead Brother ſpeaks to us, the ſurviving diſpenſers of Goſpel myſteries; briefly thus.

Walk anſwerably to the immortality of our imployment. Having our hearts and affections ſetled upon things of eternity. This Doctrine hath taught us that the Miniſters imployment is about things that never dy. O How unſuitable a thing it is to have Heaven in our mouths, and the world in our hearts? Let

us not live below the word we Preach.

Si vis me flere, dolendum eſt primum ipſi tibi.

God teacheth by precept and example, ſo ſhould Preachers. If you would have another grieve for ſin, you muſt firſt grieve your ſelves, and practiſe that you preſs others too; Its a good rule of an antient, *Cavendum eſt ne admirandæ virtutis mali ſunrus paſtores.* Look to this, let our lives expreſs our Preaching, leſt we hear that, Phyſician cure thy ſelf.

Luke 4. 23.

Its a witty obſervation I have read, and I wiſh it were not as true as witty, Some Preachers are ſuch in the Pulpit, that when they are there, its pitty they ſhould ever come forth, and when they are out of the Pulpit, its pitty they ſhould ever come in,

——Pudet hæc opprobria nobis
Et dici potuiſſe, & non potuiſſe refelli.

Ther's truth in this ſad ſtory. O what ſhame
That ſuch reproach and unrefuted blame
Should ſtain the glory of ſo good a name!

Let us labour then (Reverend Fathers, and Brethren) to manifeſt our ſavouring of eternity by our actions as well as expreſſions, eſpecially by our ſitting looſe from, and undervaluing of earthly things. Let us look to this, *Ne ſurgant indocti & rapiant cœlum, & nos cum noſtris literis detrudimur in Barathrum*, Let not thoſe who comparatively are mean in knowledge compaſs Heaven, and we our ſelves with all our learning prove caſt aways.

O let us now learn this leſſon from this our Reverend deceaſed Fellow-Labourer. Of whom I do boldly affirm upon my own knowledge, that he was exceeding free from that, which is a ſordid thing in

all

all Christians, but a most indelible blemish in the Lords dispensers, earthly-mindedness. For of him I may say, and say truly, what was spoke of *Luther*, *Non curabat Aurum*, He used, but not loved the world.

I know we are all of us exceeding witty to find out arguments to justifie that course we have a mind unto, and a sad thing it is that covetousness which is Idolatry, should be accounted provident care and good Husbandry. Col. 3. 5.

We are ready to say, as Ministers we Preach eternals, but as men we look to temporals. I grant this, and therefore adde, That its not the having, but the loving, and the inordinate seeking after the world, that God condemns. Let us not then deceive our selves, for if God condemn the man for his earthly mindedness, what will become of the Minister with all his spirituals?

Suitable to this is that story of an Arch-Bishop of *Colen*, who marching with his followers in a warlike and stately equipage, was met by a Countryman. The Countryman smiled, and being asked the cause of that incivility, answered, That he could not choose but smile, and did greatly wonder, that the Apostles who were themselves so mean and poor, should have such rich, stately and magnificent successors. The Arch Bishop replyed, that he was a Duke as well as an Arch-Bishop, and as a Duke was now so attended on with that warlike Company. The Country-man replyed, that he desired him to resolve this question, When my Lord the Duke for his pride shall be cast into Hell, what then will become of my Lord the Arch-Bishop?

And

And indeed Brethren we have need to be warned, becauſe the worlds profits and honours are the moſt powerful temptations, and therefore Satan made it
Mat. 4. 8. his laſt aſſault againſt Chriſt, by ſhewing him (whom he hoped to have found like another man) the Kingdoms of the world, and the glory thereof. Though Satan herein loſt his labour, yet he prevails thereby
Jude 11. too much with many, who with *Balaam* run greedily after the ways of iniquity, and as *Judas*, even ſell
2 Tim. 4. 10. their maſters for pieces of ſilver, and with *Demas*, forſake the Goſpel to embrace the preſent world. O the glory of the world! How alluring? the deceivable-
1 Tim. 6. 5. neſs of Riches! How prevailing? this makes men kneel down to the devil without a Cuſhion, and
Ibi fas ibi plurima mercis. think, That gain is godlineſs. *The Labourer is worthy of his Hire*, and he that doth Gods work and truſts
Luke 10. 7. him for it, ſhall not want his wages. God is a good
Pſal. 35. 27. Maſter, who delights in the proſperity of his ſervants.
Salvian. An antient ſaid of ſome (O that it might not be truly ſaid of ſome of us that are here preſent) *Uti volunt Deo, ut fruantur mundo.* They uſe God, that they may enjoy the world. And I have read of a Fryer, that he would alwaies in a counter-feit humility dine upon a Net, till he had gaind the Popedome.

Let not then I beſeech you Brethren, our own preferment, credit, maintenance, or any outward advantage, be our propoſed aim in our Miniſterial employment. Let it not be ſaid of any of us, *Lanam non agnos, Lac non vaccam, Vineam propter vinum, Populum ob prædam petunt.* I will not, I need not Engliſh it, they who know no Latine are too apt to ſpeak it (and O that it might be without cauſe.)

For

For ſhould we ſo do, we ſhould fetch our fire from our own Kitchins, which ſhould be lighted at Gods Sanctuary, and thereby turn that, which otherwiſe would be lawful gain, into filthy lucre. No, know there is a more excellent gain, even ſouls. This *Paul* ſought, witneſs that expreſſion, *I ſeek not yours, but you*; and therefore Preachers ſhould ſay as the King of *Sodom* did to *Abraham*,

Da mihi animas, Cætera tolle tibi;

Give me the ſouls, take thou the reſt.

Let us look up to our Lord and Maſter Jeſus Chriſt, whoſe Embaſſadors, Servants, Meſſengers we pretend we are; and ſince we bear his name, and do his work, its fit we ſhould deſire to have his mind; he ſought not his own, but our advantage, as *Mercurie* in *Plautus* being transformed into *Soſia*.

Etenim vero quoniam formam cepi hujus in me, & ſtatum,
Decet & facta mor eſque hujus habere me ſimiles item.

Walk we as Chriſt walked. Tread in his ſteps. *1 John* 2.6.

Let us not do Gods will in our imployment for meat and drink; But let it be our meat and drink to do Gods will. O then Reverend Fathers and Brethren, let the immortality of our imployment cauſe us to walk anſwerable to eternity. The woman that was clothed with the Sun, had the Moon under her feet, and they who are Gods Agents to trade for Heaven, ſhould ſcorn the Devils factory for the earth.

For if in our hearts and practices we ſerve the world, and yet with our tongues Preach the word,

We may peradventure as *Noahs* Carpenters help to build the Ark, and yet be drowned our ſelves.

I now come to the general improvement of this truth, to all of us here preſent.

Firſt, ſee the Excellency of the Miniſterial imployment. Its converſant about Eternal things. All other imployments are in and about finite and temporal affairs. The work of Lawyers, Phyſicians, all other profeſſions, is bounded within the limits of time; Only the Miniſters work runs parallel with the longeſt line of eternity; The word of Chriſt Preached by them being not a finite meſſage, but an *everlaſting* Rev.14.6. *Goſpel.* This conſideration I would commend unto you, that you that are Hearers may be able to judge, and we that are Preachers may be able to bear thoſe unworthy reproaches, the poyſoned Arrows of en- James 3.6. venomed tongues ſet on fire by Hell, that at this day are darted againſt the pretious ſervants of God, the faithfull diſpenſers of his word.

What though prophane Epicures, ſcoffing *Iſmaels*, mocking *Michols*, furious, frantick, fiery Opi- Judges 15. nioniſts, like *Sampſons* Foxes, though looking contrary ways, yet linked together by the tayls with firebrands, all joyn together to caſt reproach and dirt in the face of Gods ſervants? Yet know, that the excellency of our imployment, the eternity of our work, may ſupport our ſpirits againſt all thoſe diſgraces, that the unreſtrained wickedneſs, or wittineſs of men unjuſtly lay upon us.

Now as to theſe reproaches I ſhall treſpaſs yet further upon your patience while I ſhall mind you of

1. Some obſervations concerning them.
2. Rules to direct us in our carriage under them.

1. Obſervations. 1. Its

1. Its no new thing. *So perſecuted they the Prophets that were before.* If the Jews call Chriſt *Beelzebub*, who came to deſtroy Satan; ſhall we now wonder if any call thoſe Miniſters Antichriſtian, that have and alwaies do oppoſe Anti-Chriſt? If the Galatians who would at firſt have pluckt out their eyes, yet afterwards eſteem *Paul* their enemy; ſhall we now admire that ſome, who have been formerly forward favourers of faithful Preachers, are now become profeſs'd revilers? Whence comes this alteration? Not becauſe *Paul* was changed; No, he ſpake ſtill the ſame truth: But becauſe the Galatians, bewitched by falſe teachers, were fallen from that truth they formerly pretended a love unto. Mat. 5. 12. Mat. 10. 25. Gal. 4. 15, 16. Gal. 3. 1.

2. Its no ſad thing as to thoſe who are reproched, but rather a cauſe of joy; *Rejoyce and be exceeding glad*, ſaith our Saviour, *for great is your reward.* For certainly it is not any perſonal quarrel that men have with Miniſters, that is the cauſe they diſlike and vilifie them; No, but its becauſe they Preach the truth; and therefore its the truth of God they hate, more than it is the Miniſter that Preached it. For, *Propter quod unumquodque eſt tale, illud eſt magis tale.* What cauſes the hatred is moſt hated. Mat. 5. 12.

Chriſt ſaith, Woe be to him of whom every one ſpeaks well; and we may adde, Woe be to him of whom every one ſpeaks ill; but to be ſpoken evil of by thoſe, who are themſelves evil, is no diſgrace. Luke 6. 26 *Vituperari à malis eſſe laudari.*

3. Its no hurtful or dangerous thing, and ſo not much to be regarded, but to be paſs'd by with a ſilent neglect.

The generous steed neglects contemptible barkings.

They hurt themselves most, by that which they think to disgrace others by. The stones they throw fall down upon their own heads. And how think you will Jesus Christ look upon them at the last day, who to disgrace his servants, abuse his own Title, and by way of scorn call Ministers by that name, by which Christ is most comfortably to be known, *viz.* By the name of Priests?

The name of Priest properly belongs to Christ, who sacrifised, and is as an Honour appropriated to all Saints under the new Testament, and not to Ministers, Rev. 1. 6.

4. Its not alwaies a sign that that is evill which is spoken against, For we read what was said of the Christian Religion, that * *this sect is every where spoken against*: No, but its a manifest sign of evill in those that so do, and we may easily see the rancour and bitterness of mens minds, by the utterance of their tongues. A pimpled face discovers a distemper'd Liver; A stinking breath, corrupted lungs; A railing tongue makes manifest a wicked, rotten, envious, naughty heart; therefore St. *James* gives this character of an hypocritical professor, That he bridleth not his tongue, though he seem to be religious, but therein deceives his heart, and therein is his Religion vain; whence it is evident, That Rayling and Religion do not, cannot, dwell together. Where then is their Religion that make it their business to rail at, and revile the Lords Messengers?

* Acts 28. 22.

James 1. 26.

2. Having thus acquainted you with these observations, I shall endeavour to make them useful to all, but especially to us Ministers, by perswading the practice of these two Rules. 1. Indea-

1. Indeavour to prevent all occasion from those that wait for it, that they may not have their mouths opened against us justly. There are a generation of men in this Nation, in this City, in this place (happily) that look for Ministers haltings. Let us then walk more circumspectly, and take care that we *give no offence, either to the Jew or Gentile, or to the Church of God*; to those that own us or disown us. As *Paul* did, so let us exercise our selves to keep alwaies a *Conscience void of offence, both towards God and towards men*, and then, *Non offendunt obloquentium verba, quem propria non inquinaverit conscientia*, Reproches of revilers will never harm, where mens own consciences are not defiled. As much as its possible, Let us live peaceably with all men. But know, that Peace must not be bought with the loss of Truth. If men are our enemies for truths sake, *Valeant*, Let them be so. That mans friendship is not worth the keeping, where the prostituting of Truth must be the price of it. 1 Cor. 10. 32. Acts 24. 16.

2. Answer not reviling with reviling, railing with railing. The Spirit of man lusts to revenge. But let not us do to them as they have done to us. But let us bless where they curse, and herein shew our selves Christs Disciples. Ministers must expect when they Preach well to hear ill, and when they bring the Gospel of salvation, to be accounted the filth and off scouring of the world. But whatever undeserved reproachings men cast upon us, Let us take them up as our Crown, and with *Paul* rejoyce in our very suffrings, in that *we* James 4. 5. Mat. 5. 44. 1 Cor. 4. 13. Col. 1. 24.

fill up that which is behind of the afflictions of Christ for his bodies sake, which is the Church.

And to ease our selves, Let us not as the men of the world do, vent our passions to men, but our case to God, and spread such revilings before the Lord, as *Hezechiah* did the railing Letter of *Senacherib*, with this prayer, which our Saviour taught us, *Father forgive them, they know not what they do.*

Isa. 37. 14.

2. The last use I shall make of this truth, That though Preachers dye, yet Sermons live, is to perswade you, while you have time, and while you are call'd by the word, to let your hearts answer that call, that you may be taken hold on by Gods word for good. Labour for an interest in God by Christ, the enjoyment of whom will be your chiefest good. *This is life eternal to know thee the only true God, and whom thou hast sent Jesus Christ.* God is the only *summum bonum*, chief good, He is *optimum*, the best, and so can suit, he is *maximum bonum*, the greatest, and can satisfy our desires.

John 17. 3.

Be prevailed withall to study Jesus Christ more, and in him your own immortaliy, and labour after a cleerer knowledge of eternal Excellencies. For certainly had we Heaven more in our eyes, we should have it more in our hearts. I have read that the discourse of a Philosopher concerning the contempt of life, prevailed with the Milesian Virgins to destroy themselves, and of *Cleombrotus*, who reading *Plato* of immortality, threw himself headlong that he might enjoy it. And shall discourses of Heaven and immortality work nothing upon us? O that we could see

ſee Heaven as it is, then ſhould we be willing to leave Earth. When *Paul* had been rapt up into Heaven, and had ſome taſte of the inexpreſſible joys and delights thereof, then was he willing to depart, and to be with Chriſt, which was beſt of all. Phil. 1. 23.

Though *Paul* while here, was with Chriſt, and Chriſt was with him, between whom there was a ſpiritual union and Communion; Yet in compariſon of what he expected in Heaven, he reckons himſelf while in the body, *abſent from the Lord*. Here we enjoy as it were the Crums of grace; Heaven is a full Table, Whereat though all ſhall not fare alike, yet every one ſhall have his full portion. As the gatherers of *Manna*, who had not all equal, yet had all ſufficient. 2 Cor. 5. 6. Exod. 16. 18.

Our underſtanding here in compariſon of what it will be, is no more than the eye of a Bat to an Eagle, the creeping of a Snayl to the flying of a Swallow. And ſo are our poſſeſſions and enjoyments. Here we have mixt, and at beſt ſhort and fading pleaſures, *But when we awake at the reſurrection we ſhall be ſatisfied with Gods Image, with whom is fulneſs of joy, and at whoſe right hand there are pleaſures for evermore.* Pſ. 17. 15. Pſ. 16. 11.

The knowledge of this may leſſon our grief for friends, who are by death parted from us. Such friends as dye in the Lord, they are no loſers; They go to a bleſſed, to a better place; from the Vally of *Achor* and *Bochim*, from trouble and weeping, to fulneſs of joy, where all tears are wiped away, where is no more death, or ſorrow, or crying, or pain. To this place of joy, this our Reverend Friend is gone before, who hath left us behind in the Camp, the place Rev. 14. 13. Joſh. 7. 25. Judges 2. 5. Rev. 21. 4.

of

of travail, and hath ascended the Capitol, the place of Triumph. He hath not lost, but gained by his removal.

Deut. 15. 14. Its observed, that by Gods appointment, when a Captive *Israelite* was Manumissed, the Master might not send him away empty, but was to furnish him with a supply of necessaries, and that liberally; thus doth God with the souls of his elect, when he frees them from the captivity of sin, by grace in their conEzech. 16. 7. version, he adorns them; So when he delivers them out of the Prisons of their bodies by death, He makes their Spirits fully perfect. And therefore our grief Heb. 12. 23. for this our friend may be the less. Yet when we consider his Orphan family, we must needs grieve his death as their great loss, for whom yet, in outward things, his provident care hath not been wanting, He having left each of them so much, that they will not be beholden to their enemies, and yet so little, that for their education and breeding up, they will need the respect and kindness of their friends. But this hath he left his children, better than all outward portions, the blessing of God, and his ingagement to be their Father.

For though grace be personal, and corruption be Natural, Parents communicate their Natures, God His grace; Circumcised Parents, beget uncircumcised Children, and winnowed Corn brings forth Chaff; though when *Poetæ nascuntur non fiunt*, Poets are born so, not made, *Christiani fiunt non nascuntur*, Christians are made and not born; Yet a great mercy it is to be the issue of a believing Parent.

Many prayers made for them, Many prømises made

made to them; that though Father and Mother for- Psal. 68.
sake them, yet God will not leave such friendless, 5.
but will take them up. Yea God is the God of the seed Acts 2.39.
of believers, as well as of themselves. To end all. This
our deceased Brother was a wise dealer; whereas
most men deal with the world, and Satan, for plea-
sures, whose end proves painful, and profits, that have
no true advantage; Yet he was by God made wise
to trade with and for God. He hath bought the truth
and not sold it; He hath broke Christs bread, and
it hath multiplyed in his hands; He hath cast out his
Net, and it hath prospered, and souls by him have
been turned to righteousness, and therein hath tra-
ded for himself, and gained full and lasting pleasures,
durable and real profits, even Heaven it self, where
he now enjoys the reward of Gods promise, and
shines as a Star in the Firmament; and truly (I speak Dan. 12.3.
it without flattery or vanity) for the general course of
his life, for the profitableness and success of his Prea-
ching, for the Comfort, Peace, and manifestation of
Gods love and support, which he had in his sick Bed,
and to his end, every one of us may say and pray

Sic mihi contingat vivere, sicque mori.

O that our lives and ends might be such.

I shall close this discourse with this Observation. A Gentleman took order before his death, that this Epitaph should be engraven on his Tomb, *Here lyes the Friend of Sir* Philip Sydney. If now it were e-steemed so great an honour, to be, and be reputed the friend of an earthly man, How much greater Ho-

nour have all believers, (This our deceaſed friend in particular) to be called, as *Abraham* was, the Friend of God? ſo that on the Tomb of this our Reverend Brother, whoſe Funeral we have now ſolemnized, may be truly Ingraven, *Here lyeth the dutiful Servant, the faithful Miniſter, the choice friend of Jeſus Chriſt.*

Soli Deo Gloria.

FINIS.

AN EXHORTATION IMMEDIATLY FOLLOWING THE SERMON THAT Was Preached at the Funeral of Mr. *SAMUEL OLIVER*

Paſtor at WELLS.

Written (upon requeſt) with ſome little alteration of, and additions, here and there, unto, what was at firſt haſtily delivered.

Wherein the thing intended is, in ſum, this, to lay cloſe to our hearts this truth, That affliction, and in ſpecial, the loſs of Friends (more eſpecially of Miniſters) is not to be undergone ſtoutly without ſenſe; nor to be born frowardly without patience; nor to be paſs'd over lightly without profit.

James. 5. 11.

Ye have heard of the patience of Job, *and have ſeen the end of the Lord.*

LONDON,
Printed by *T. W.* for *John Place*, and are to be Sold at his Shop at Furnivals Inn-Gate in *Holburn*. 1653.

An Exhortation following the Sermon that was Preached at the Funeral of Mr. *Samuel Oliver* Paſtor at *Wels*, that, in a great Congregation both of Miniſters and people then met together, there might be a more profitable uſe made of the preſent occaſion.

THough you have been ſomewhat extraordinarily detained already, out of a willingneſs to ſet on good inſtruction, upon ſo moving an occaſion, yet ſuffer me to be a Suter unto you (Honoured, Reverend, and Beloved) for the renewing of your patience, while I adde a little more to what hath been already ſpoken, concerning our deceaſed Brother, who was for you of this place, a faithful Miniſter of Chriſt *(a)*; And that the rather, becauſe it is very ſuitable, that he that was ſo abundant an Inſtructor, ſhould have his Funeral ſolemnized with more abundant inſtruction; which though now it may ſeem very tedious, yet you may be pleaſed to remember, that when a dear Friend is to take a long Journey, all his Friends (thinking, that perhaps they ſhall never ſee him more) are willing to allot a longer time to take their leave of him; Our dear Friend is gone a long journey, to his long home *(b)*, Let us crave pardon therefore, if we be longer in parting with him, and imparting to you what we deſire ſhould be profitable upon ſo obſervable a providence.

[a] Col. 1. 7.

[b] Eccl. 12. 5.

But to come to that which I intend to ſay, (*wherein I humbly deſire, and deſire to have deſired, that divine aſſiſtance where of there is ſo great need and uſe*) that I may therein preſcribe unto my ſelf ſome bounds, I ſhall entreat you to read with me

Job 1. 20, 21, 22.

Then Job *aroſe, and rent his mantle, and ſhaved his head, and fell down upon the ground, and worſhipped;*

And ſaid, Naked came I out of my mothers womb, and naked ſhall I return thither: the Lord gave, and the Lord hath taken away, bleſſed be the name of the Lord.

In all this Job *ſinned not, nor charged God fooliſhly.*

The Exhortation (in which I ſhall have reſpect all along unto theſe words) I branch out into three Rules.

The firſt Rule.

Seriouſly take to heart (I exhort you) *every ſpecial hand of God.*

This the Scripture requires (*a*), and complains much of the contrary (*b*). And this is (in the firſt place) preſented unto us in *Jobs* example, who *aroſe*, as being ſtirr'd and much mov'd by many moſt ſad Meſſa-

[a] Eccl. 7. 14.

[b] Iſa 5. 12. & 42. 25. Jer. 5. 3.

(c) 2 Sam. 13.18,19. (d) Jer.7. 29.

ſages, and by the laſt (that brought him news of the loſs of his children) moſt, *and rent his mantle, or robe*, as mourning *Thamar* did hers (c), and *ſhaved his head*, that being another cuſtom that mourners uſed in thoſe Countries (d), *and fell down upon the ground*, which is another ſign of a grieved mind, taking greatly to heart Gods hand. 2 *Sam.* 12.16,17.

Nor is *Job* to be blamed for making ſo much adoe; for it is ſaid after this, *In all this* Job *ſinned not.* v. 22. It is not a Sin, but a thing ſuitable to Gods ſervants, and their Rules, to be affected with affliction, that thereby all men may ſee they do not *deſpiſe it. Prov.* 3.11.

(e) Eccl. 7.2,3. (a) Iſa.57. 1.

In ſpecial, we are to take to heart Gods hand in dying perſons, and to be mov'd with ſorrow in houſes of mourning, where the (e) heart, by being made ſadder, is made better; *More eſpecially*, the death of righteous perſons, and men merciful (as their Father which is in Heaven is merciful) is to lie cloſe upon our Spirits; God lays it to mens charge, that they lay not this to their heart (a), and that upon a ſpecial reaſon, to wit, becauſe the *righteous are taken away from the evill to come*, (as people catch up their children, when there is an eminent and imminent danger,) now they be very inconſiderate, who make nothing of that perſonal mortality, which is a preſage of publike miſery.

But *moſt eſpecially*, the death of publike perſons, and (to ſpeak to the preſent purpoſe) of faithful Miniſters, is to be lamented, and laid to heart.

And that for theſe Reaſons.

(b) Phil. 2.29. 1 Theſ.5. 13. (c) Gal.4. 15. (d) 2 Chro. 21.20. (e) Mat. 9.36,37.

1. *In regard of themſelves.* To ſhew our due eſtimation of them, (according to the Rule (b), and that we looked upon them as perſons, in whom we enjoyed a kind of bleſſedneſs when we had them (c); Now, How can we ſay, they are eſteemed, who depart without being deſired, as that wicked King *Jehoram* did (d), or that they depart as perſons deſired, who depart without being lamented? See *John* 11.35,36. 2 *Chron.*35.25.

2. *In regard of the Church.* The ſame Church compaſſion, which prays that labourers may be ſent out (e), mourns when they be call'd in, never to labour more.

[f] 2 Kings 2.12. 2 Kings 13.14. [g] Mat. 28.20. [a] Hoſ. 12.3. Gen.20.7.

3. *Out of love to the Land, and the preſervation of the State.* It may ſeem to ſome an unpleaſing Paradox, to ſay that the Church is the Guard of the Common-wealth; yet was it not without juſt cauſe, that the *ſupreme power* ſometime ſaid to a Prophet, *O my Father, my Father, the chariot of* Iſrael, *and the horſemen thereof* (f); can any love the State, and not be heartily ſorry that the *Militia* of the State, the *Sacra Militia*, the Angelical Army, or the Army of the Angels of the Churches, at the head of which God is (g), ſhould be, (eſpecially more eminently, or more immaturely) diminiſhed? their Arms (Beloved) (think it not fondneſs to ſpeak as the Scripture ſpeaks) as they are mighty *through God*; ſo they are mighty *with God* (a), ſo mighty, that we may ſay (in a ſober ſenſe, and with humble hearts) that God cannot do what (according to his revealed will) he would do, becauſe they will not let him alone to do it. *Exod.*32.20.

4. *Out of Love to God himſelf.* For what are Miniſters appointed for, but

but to *bear up the Name of God before the Sons of men?* And, should it not much grieve us to see any of them lye in the dust, who are the appointed instruments to keep the name of God from lying in the dust? Acts 9.15.

Hence it is that we thus mourn. Indeed Priests (and sometime Prophets) are forbidden to mourn, (upon special accounts) in the old Testament; but in the new Testament we find *Paul* professing sorrow upon sorrow, if *Epaphroditus*, (that faithful, and life neglecting labourer for the work of Christ) had not been recovered from his sickness (*c*). [*c*] Phil. 2.27,30.

O that we could lay close to our hearts, the want of laying close to our hearts the sad-presaging death of Gods servants! what's become of the sweet Spirit of those Primitive Christians, who *sorrowed most of all*, (were extremely sorry for this) that *Paul* had said they should *See his face no more? Acts* 20.38. And we are sure, that when once a Minister of Christ is returned to his dust, we shall see his face no more among the inhabitants of the world; either therefore those melting Christians were much mistaken when their sorrow was so great, or else we may blush, while ours is so little.

To conclude this first Rule, wheresoever there is any house of mourning, we shall do well to remember, that an advantage is put into our hands, for the bettering of our hearts. [*d*] As (therefore) Physicians and Anatomists, adde to their art, by dissections, and prying into all the parts of dead persons; so let us labour to be gainers, to adde to our Spiritual stock, and the art of living and dying well, by taking to heart, distinctly pondering upon, and even anatomising, divine providences in the death of any, but of those that be faithful and fear God above many, much more, *Nehem.*7.2. [*d*] Eccl. 7.3.

The second Rule.

Have reverent thoughts of every more heavy hand of God.

For we may not be so taken up with our mourning for men, as to forget our worshipping of God. This also *Job* doth here preach unto us by his practice, who did not as they who curse their King and their God, and look upward (in that mood) (*a*), but fell down upon the ground, and so fell down as that he also *worshipped*. [*a*] Isa. 8. 21.

Which worshipping contains two things in it.

1. *A submission to God*; such as was in *Aaron*, when he held his peace, even when his two Sons were slain both at once (*b*.) *worshipping* and *wording*, reverence and impatience are two opposite things. The third Captain that fell down upon his knees before *Elijas*, shewed by that gesture, that he meant not to fight (*c*), but submitted, that he might have quarter. [*b*] Levit. 10.3. [*c*] 2 Kings 1.13.

2. *A celebration of him*; with his worshipping there is a *saying* v. 21. the close whereof is, *Blessed be the name of the Lord.* O, How the Devils expectation was cross'd in this blessing of God by an undone *Job*! That Accuser and Lyar pronounced confidently, that if God did touch him in all he had, he would curse him to his face (*d*), but his holiness out-lasts his Hedge, and his reverence of God survives the ruins of his State and Family; When Satan took away all that *Job* had, his meaning was not to make him (a Beggar that was to him as it was to *Haman* to lay hands [*d*] Job 1. 10.11.

on

Hester 3.6. on *Mordecai* alone (*e*), the thing he aimed at was to make him a *Blasphemer*, to curse God; but he deceived the Devil, and when all's gone, Behold he blesseth him altogether (*a*)

[a] Num. 24.11.

Which commends unto us this instruction, in our greatest affliction, to wit, not only to carry our selves therein as Gods *Subjects*, and creatures, and not speak against him, but as Gods *Advocates*, and plead for him. (*b*)

[b] Nehem. 9. 33.

Q. *But, How may that be done?*

A. By taking *Jobes* course in this place, that is, by gathering up Arguments, wherewithall to do it.

Here are two.

1. His native nakedness, or the condition of all men according to the Law of Nature, *Naked came I out of my Mothers womb* (without Sheep, or Oxen, or Camels, or House, or Children) and (when I die) *naked shall I return thither*; whither is that? Sure, Not into his Mothers womb again that first bare him, (we account it a great weakness in *Nicodemus* to ask that question; *Can a man enter the second time into his Mothers womb?* John 3.4.) but *thither*, that is to the Grave. This is confirmed by the wise mans expression (*Eccl.*5.15.) *As he came forth out of his Mothers womb, naked shall he return to go as he came.* As he came naked out of his Mothers womb into the world, So shall he go naked out of the world into his Grave, *And shall take nothing of his labour, which he may carry away in his hand.* Unto this interpretation further strength will be added, if we consider that *Jobes* purpose is not to insist on the place whither he goes, when he goes out of the world, but the manner how he goes out, to wit, naked, as he came in, *For we brought nothing into this world, and it is certain we can carry nothing out.* 1 Tim.6.7.

Vide Mercerum & Bezam in loc.

Jun. & Trem. in loc.

It is observed also, that in this (*whither*) *Job* doth as it were point with the finger unto the earth on which he was now fallen, as the former verse shews.

Magna Parens terra est Ovid. Metamor.

However, Its agreed on by all that by (*thither*) he means the Earth or the Grave, and so we may thus resolve the words; *Naked came I out of the womb of my earthly Mother, and naked shall I return into the womb of my Mother Earth.*

Magna consolatio est in rerum amissione illa tempora ad memoriã reducere quibus nos contigit res quas perdidimus non habuisse Greg. Moral in Job. Lib. 2.

A great argument for patience, it *being a great comfort* (as one says) *in the loss of all, to call to mind those times wherein we had nothing of that which we have now last.*

No man brought any thing into the world with him, when he was born, and if he have never so much here, and it all continue with him, yet he shall not take it away with him when he dyes; Then, the question to the richest man is, *Whose shall these things be which thou hast provided?* Luke 12.20. for thine they shall not be; the provision is thine, the possession, other mens, *Our works follow us*, Revel. 14. 13. Not our wealth. Our earthly estates had a beginning, and must have an end. Suppose they be taken away from us, before we be taken away from them, that breaks no square between God and his Children; There is more love between that blessed God, and his sincere Servants, than to differ about so small matters.

We

We ſhall do well to improve this argument, and to bethink our ſelves whether the ground of impatience, be not a fancy of a kind of eternity in our earthly enjoyments, while we are apt to think, we were Heirs, and ſo had them when we came into the world, and our heirs ſhall have them (and we in our Heirs) when we go out of the world. Herein if God croſs us, and take what we do ſo much reckon upon from us and ours, then, we complain bitterly, and ſtrive much with God, for want of ſtudying well *Jobes* Sermon, and taking off from our hearts, the grief of our nakedneſs by providence, by the ſerious thought of our nakedneſs by nature both in our birth and at our death.

2. *The ſecond Argument* is drawn from the propriety that God hath in our eſtates, and the perſons alſo belonging to us, and thereupon the juſtice of his adminiſtration, while he diſpoſeth as he pleaſeth of them, expreſſed in theſe words, *The Lord gave, and the Lord hath taken away.* He doth not ſay; The Lord gave, and the Devill hath taken away, or the *Chaldeans* and *Sabeans* have taken away, though that were true enough, but it was not good enough for a *Job* to ſay, *But the Lord gives and takes*, which true doctrine brings in this good concluſion; therefore, I have no right to complain now all is gone; for, *Is it not lawful for God to do what he will with his own?* Mat. 20. 15. Sweet is the ſaying of *Gregory* in his moralon this place. It might happily have been looked upon as a lamentable thing, if God had given, and the enemy had taken away, but when God takes away, every mans mouth is ſtop'd; for [*ſua recepit, non noſtra abſtulit*] *He hath not taken away ours, but taken again his own*; we ſay (indeed) *my bread*, and *my water*, and *my fleſh* (*a*), my Houſe, and my Lands, my Son, my Daughter: but alas, we are but poſſeſſors and Stewards, God is the Lord and the owner. Its our wiſdom and our righteouſneſs to ſay every one of us, If God take away mine, (any of mine, all of mine) he takes away his own, for my own are his own. Bleſſed therefore be his Name; Magnified for ever be his juſtice, his Soveraignty. He doth no more than I deſerve, if I conſider my own Sin; He doth no more than he may juſtly do, if I look to his Soveraignty.

[*a*] 1 Sam. 25. 11.

O that in all the diſaſters of providence, we could take *Jobes* way of patience; which is, not to ſeek out arguments to aggravate the affliction, but to juſtifie that God that afflicts.

Q. But, am I bound to ſit down and thank God, for that he hath undone me, and ſtrip'd me of all my comforts?

Anſ. Its one thing to thank God for doing ſuch a thing (as if it were a benefit to have it done) Another, to bleſs God when it is done (as profeſſing it a righteous thing in him to do it;) I am bound to bleſs God if he take all away, that is, to give him therein the honour of his juſtice and Soveraignty; but I am not to give thanks for affliction, that is, *barely for the evil of affliction*, (I may thank my ſelf for that (*b*), (yet I may and ſhould thank God for the love from whence it ariſeth, and for the good that God intendeth in it, and promiſeth to work by it; yea I have reaſon to thank God, even for the grief and bitterneſs of affliction alſo

[*b*] Jer. 2. 17. Hoſ. 13. 9.

as it is a neceſſary and effectual furtherance of that ſpiritual good, which God in his Fatherly corrections aimeth at.

So men thank the Phyſician and pay him too, not becauſe his Phyſick was bitter, but becauſe health is ſweet; yea they think themſelves beholding to him, for putting ſo much bitterneſs into the medicine as was neceſſary for a ſound and through cure of the diſeaſe.

The third Rule.

Adde not Sin to affliction, nor diſcontent to diſaſters. Be not worſe for Gods hand; let not affliction draw forth thy corruption (unleſs it be to expel it, as launcing & Tents bring out the corrupt matter of a feſtered Ulcer) but let it exerciſe and ſet a work thy grace; chiding ordinarily ſtirs up choler, but in prudent men it calls in patience, and makes their moderation the better known to all men; when all's hot about them, they are the colder. *Job* (here) is that wiſe and well tempered man, who rents his mantle, ſhaves his head, and ſorroweth much; *but in all this* Job *ſinned not.*

Perantiperiſtaſni.

Firſt, his Oxen and Aſſes were taken away, and his ſervants ſlain by the *Sabæans* ver. 14.15. Immediatly after that, he heard that the fire of God fallen from Heaven, had burn'd up his Sheep and his ſervants v. 16. Upon that comes the news that the *Caldeans* were fallen upon the Camels, and had carried them away and ſlain the ſervants *ver.* 17. And laſtly, that the Houſe was fallen upon his Children, while they were feaſting together, and that they were dead, *ver.* 18. 19. *Yet in all this*, in all theſe calamities (*a*), in this whole buſineſs (*b*), in all his demeanour and carriage in the midſt and height of this manifold affliction, he ſinned not *(in heart) or charged God fooliſhly* (*in word*) (as ſome diſtinguiſh it.)

(*a*) Mercer.

(*b*) Vatablus. Mercer.

O, How much may God do to a good man, to a man grown in goodneſs, before he will give him an ill word, or entertain an ill thought of him? Not to ſin in all his carriage after all theſe calamities, this is a patience that Honours Heaven, and juſtifies Gods teſtimony of *Job* ver. 8. That makes Hell aſhamed; for the Devil ſaid he would curſe God v. 11. That makes the world wonder, and ſtill talk of *the patience of Job* [*c*], and declares to all the ſolicitous ſervants of God, what a prevailing thing the Grace of God is, for the maſtering of all impetuous and rebellious affections, in the moſt irritating afflictions; I ſay it is ſo [*bona ſi ſua norint*] if they be careful to improve their grace, and put it to its utmoſt ſtrength.

[*c*] Jam. 5. 11.

Now, that we may not adde ſin, nor ſuffer our corrupt affections to mutiny againſt God in the day of our trouble, and the anguiſh of our Soul, let us conſider from the preſent Text, what ſin, and our heart riſings againſt God in afflictions, are, to wit, *a charging of God fooliſhly.*

Its, a charging, and a fooliſh charging.

Firſt, Its a *charging of God*; for with him we have to do in all conditions, Hee's the ſupreme; Men and Devil's work under him wickedly; but he works in and by them, holily and wiſely. Nor doth God barely permit, but commit ſuch and ſuch things to ſuch Inſtruments. 1 *Kings* 22.20,22, 23. The matter ſtandeth not thus here, that the Devil moves for the moleſting

moleſting of *Job*, and ſo God ſigns the Petition, and gives way [at the Devils ſute] to the Devils deſign, and ther's an end of the buſineſs; but God, for holy ends, hath a purpoſe to afflict *Job*, and trie him to the uttermoſt, and the Devils motions and machinations, ſucceed and ſerve that purpoſe *Job* 23.14. We ought to ſpeak ſoberly of theſe things, but yet we may ſay truly, that when God hath a work to do, he accommodates himſelf with, and makes uſe of, what inſtruments he pleaſeth, and takes the doing of the thing to himſelf [2 *Sam.*12.12. *I will do this*] though the ſin in the acting be the inſtruments onely; what theſe do in a ſinfull, God doth in a penal, or probatory way, as here in *Job*.

Now, ſhall we riſe up and rage againſt God? 2 *Kings* 19.27,28.

Yet, How prone are we, in greater troubles and preſſures to ſay, *Never any ſo troubled as I*? We fret, we chaff; None about us can pleaſe us; they that are neer us in relation, have little heart to come neer us. I beſeech you conſider what all this impatience amounts to, It is in true judgment, *A drawing up of a charge againſt God*; and, Is it fit (*wee*) ſhould charge [*Him*?] Our neer friends die, wee may call them our *Gourd* [*a*], being a kind of guard to us againſt the heat and violence of worldly troubles, theſe Gourds wither, and we are angry; Our ſoules are diſquieted, and we never ask why, *Pſal.* 42. 11. but [perhaps] make as if we did well to be angry to the death, for our Gourd is withered, and the Sun beats on our heads. But, what made that Gourd to wither? Sure, ſome worm or other; But who prepared that worm? Is it not God? and is it not he alſo that prepares that vehement Eaſt winde, ſo that the ſun beats on our head, and we are ready to faint? Doth God indeed, do all this? and *wilt thou condemn him that is moſt juſt*? (*b*) Is He fit to be the object of our anger? Oft hath Heaven cauſe to be angry with earth, but was earth ever juſtly angry with heaven? muſt we needs wound that Supreme and Almighty power, that cannot pervert judgment [*c*], through the ſides of inſtruments and providences? How much better was *David*'s reverent reſolution: *I was dumb, I opened not my mouth, becauſe thou Lord didſt it.* Pſal. 39.9. I ſay, How much better, and how much wiſer? For,

[*a*] Jona 4. 7, 8, 9.

[*b*] Job. 34. 17.

[*c*] Job 34. 12.

Secondly, This *charging of God* is a fooliſh thing, therefore *Job* ſaid to his wife tempting him to do ſo, *Thou ſpeakeſt like one of the fooliſh women* [*d*]. The folly in it is manifeſt. For,

[*d*] Job 2. 10.

1. The Charge is *preſumptuous*; He goes very high that opens his mouth againſt heaven [*e*]. Governors [they ſay] muſt be accountable; but it is becauſe they be men; God is greater than man, and gives no account of any of his matters [*f*], He's far above all charges, and conteſtations.

[*e*] Pſal. 73. 9.

[*f*] Job 33. 12,13.

2. Its *unrighteous*; Its a charge that can never be made good, for God will not lay upon man more than is right, that he ſhould enter into Judgment with God. *Job* 34. 23. So, the folly of unrighteouſnes is added to the folly of preſumption.

3. There is added to both, the folly of *Selfe-ruine*, while we wrangle with God out of ſelf-reſpects, ſuch preſumption, doubles, or trebles our affliction; when *Iſrael* murmured after the deſtruction of *Korah*, there dyed for that repining foureteen thouſand and ſeven hundred [*Numb.*16,41,49.]

beſide them that dyed about the matter of *Korah*, and this men get by their thwarting with God.

Q. What's to be done then in the time of trouble, to prevent the riſings of our hearts againſt heaven?

A. Find them a contrary work. Inſtead of charging God fooliſhly let us *charge our ſelves wiſely.* 1 Sam. 22. 22. 2 Sam. 24. 10. 17. Say, I am the occaſion, I am the cauſe, God is juſt in it, God will bring good out of it (*a*); ſay as that cruelly covetous, but at laſt penitent and well minded *Mauritius* did, who when he was miſerably tortured himſelf, by *Phocas* (choſen Emperour in his room) and five of his ſons (together with his wife) were ſlain before his face, bore it with great patience, and often repeated this ſaying, *Juſt art thou Lord, and right is thy judgement* (*b*).

[*a*] 2 Sam. 16. 10, 11.

[*b*] Func. comment. in Chronolog. l. 8.

But tho we ſhould charge our ſelves wiſely; Yet we may not *overcharge our ſelves unwiſely.* Say not (as ſome) O, God loves not me; nor am I any of his. I have made a profeſſion of religion, but had I had true goodnes, God would never have dealt ſo ſeverely with me. All this is but chaffy ſtuff; a medly made up of diſcontentednes and dejectednes; Imitate rather the confidence and magnanimity of this *Job*, who would never be got to let go his righteouſnes (*c*) and yeeld himſelf an hypocrite, notwithſtanding all his afflictions, and his friends hot and heavy diſputes againſt him, from that fair and ſpecious, but fallacious and falſe argument, *Severely afflicted, therefore ſurely an Hypocrite.* Bear not falſe witneſs againſt thy ſelf, nor add affliction to thine afflicted ſoul.

[*c*] Job 27. 6.

Having ſpoken thus much in the generality, let me crave leave to deſcend a little lower, and to deſire you (with reſpect to the preſent occaſion) to ſuffer the words of exhortation in theſe two particulars.

Charge not God fooliſhly; when providences be ſtrangely ſad either in ——— { *His ordinances*, or *His ſervants.*

1. Firſt, ſpeak not wild words, nor intertain unworthy thoughts concerning any ordinance on which the Name of God is ſet. To be plain, Charge not prayer fooliſhly, (and therein, God) though they dye by couples that are prayed for.

Beloved, It is not unknown to you, that for your deceaſed Paſtor that is now laid in his grave, and for his religious wife (dying a very little before him) I ſay, For theſe two faithfull and uſefull ſervants of God (in ſpeciall for him), It is not unknown to you, that there was a time ſet apart for more ſolemn prayer; wherein God did ſeeme alſo to give in ſuch aſſiſtance as might propheſy he would grant ſome deliverance (*a*), and ſay (at leaſt, in regard of the one or the other), *This ſickneſs is not unto death*, John 11. 4. But it proves otherwiſe, and we ſeem to have loſt our Friends and our Prayers both. No wonder if for this our hearts be fild with ſorrow; but let us take heed (for all that) what we ſay; ſay any thing rather than this, that God is not the God that heareth prayer (*b*), ſay any thing, ſay nothing rather than this, that it is to no purpoſe to pray (*c*), or that God ſaith to the houſe of *Iſrael*, *Seek yee me in vain.* *Iſa.* 45. 19.

[*a*] 2 Chro. 12. 7.

[*b*] Pſal. 65. 2.

[*c*] Mal. 3. 14.

Q. What ſhall we ſay then?

A. 1 Say, that (your) ſin is great who had the benefit of his labours (and

(and made not a good use of that benefit) and that (our) sin is great who prayed for his life, and its just that these sins should *hide Gods face from us that he will not heare (d).*

[d] Isa. 59. 2.

2. Say, God is wise, He knows best what to do: we must not contend with him unless we will take upon us also to instruct him *(e)*; we do but darken Gods counsels, and shew our own foolishnes, when we goe about to measure his dealing and dispensations by our shallow capacities.

[e] Job 38. 2. & 40. 2.

3. Say, This wise God is resolved on his way; Our prayers must not prevent his purposes, nor must we look to bring his decrees to our desires. *He is in one mind, and who can turn him? and what his soul desireth even that he doth; for he performeth the thing that he hath appointed for every person, and many such things are with him.* Job 23. 13, 14.

4. We may mistake our Enlargments, and have great reason (many times,) to be humbled in the review of them; For that room we find in our hearts, may haply arise from nature and natural parts; from a better temper of body at that time, or from better creatures received, quickning our natural abilities; And, if by such assistances we be so rich in prayer that we want neither words nor matter, but yet pray too much in a way of human wisdom (seeming in some sort to contrive a way for God as best for him to walk in) and do not pray in the evidence and demonstration of the Spirit, with due respect to Gods glory, and wisedom and will; we can no more look to prevail (with) God, than they that preach after that manner can look to prevail (for) him, 1 Cor. 2. 4.

5. If we do not mistake a *Spiritful* prayer for a *Spiritual* prayer, but our hearts be holily inlarged and powred forth before God, yet then, another evil is apt to arise, and that is, a heart less humble after a prayer more high and heavenly; Many times we are dull and defective, and when wee travel in prayer, bring forth a leane deformed child, and then, it grieves us to look upon it; but when it is better with us, then, how apt are we to kiss the beautiful child, to make too much of our performances, and the Babes we have brought forth (tho not without the grace of God in us) and too litle of Jesus Christ, and the grace of God towards us; but God will not give his glory to another (a) [*no not to his own grace*] but make us know that though we have good things [by] our prayers, yet not [for] them.

[a] Isa. 48. 11.

6. And God may grant, *denying*; as our Saviour was *heard in what he feared* [a], though denyed in what he desired, The cup passed not from *(him)*, yet was he heard in that he passed from (*it*), not only undergoing, but outgrowing and overcomming all his sufferings [b].

[a] Heb. 5. 7.

[b] Act. 2. 24.

So here, The things intended in prayer, and the arguments use d in prayer for the life of your deceased Pastor, were Gods glory, the good of the Souls of this Congregation, the education of his great and little Family [great, because so many, and little, because so many of them so young] Now, If God will glorifie his Name otherwise (as we are sure he will *John* 12. 28.) If God will provide well for the Congregation otherwise [as we hope he will, *Numb.* 27. 16, 17.] If God will raise assistance and subsistence for the Children left behind in another

another way (as we are perſuaded (c), and begin to find he will) then are our *Unheard* prayers *Heard*, and that the beſt way; our dear deceaſed Friends having their will in their much deſired happineſs; God having his will in their preſent death; and we having our will and deſire, though they be dead.

[c] 2 King. 4. 1, 7.

Now whereas in the laſt of theſe, that is, proviſion for ſo many motherleſs, and now fatherleſs children, there ſeemed to be the leaſt hope, yet God hath ſo wrought on the hearts of worthy and well affected perſons, that help is freely offered already for the education and diſpoſal of the moſt of them, which Chriſtian love, and moſt imitable charity (in theſe dayes wherein the condition of the families of many Miniſters is ſo hard and hazardous) puts me in mind of the ſweet words of our Saviour (wherein I conceive ſuch a comfort to be comprehended) *He that leaves all for Chriſt, ſhall receive an hundred fold, now in this time, houſes and brethren and ſiſters and mothers, Mark* 10. 30. *and fathers too*, for that's expreſs'd *v.* 29. If the Apoſtles left fathers, mothers, houſes, &c. they had an hundred for one here; for every good Chriſtians houſe was their houſe (an hundred houſes for one) every old diſciple was a father to them, every Chriſtian matron, a mother. What our Saviour thus ſpeaks of the perſecution, we ſee verified in the diſſolution of his ſervants; They that had but one father and mother while their parents lived, have now many when they are gone, and by that means, the benefit both of maintenance and education.

Think well of prayer therefore while God works ſo well for thoſe that are prayed for, though by what hand he pleaſeth.

I ſhall conclude this with that ſavoury and comfortable ſaying of *Bernard* (a).

[a] De conſid. ad Eugenium lib. 5. Melius eſt Deum non invenitſe quam non quæſiviſſe.

Solus eſt Deus qui nunquam fruſtra quæri poteſt, nec cum inveniri non poteſt. Its onely God (ſaith he) *that is never ſought in vain, no not then when he cannot be found. Let thy experience, O Eugenius*, (for to him he writes) *teach thee this, or, if it do not, believe him that hath tried it, I do not ſay, my ſelf, but that holy man of God that ſaith, The Lord is good* (he doth not ſay, to the ſoul that findes him, but) *to the ſoul that ſeeks him*, Lament. 3. 25.

Secondly, Think well, not only of every Ordinance of God, but of every child of God; *Charge not God fooliſhly in his ſervants* (who are his *Mal.* 3. 17. and in whom he is charged, *Nehem.* 4. 5 *Pſal.* 74. 22.) no, though God ſtrike them heavily, and double his ſtroke; let none open their mouth and ſay, Here are two gone, the heads of the family, father and mother both, and that within a week together, and that leaving ſuch a charge behind them; ſhew me any that you call a profane family, Wherein God hath made ſuch a ſpoil?

Unto whom it may ſuffice to ſay, If God bring ſuch evill on families that call upon his Name; ſhall they, who (too like the curſed families of Heathens that call not upon his Name (b)) have no courſe nor care of Religion in their families; I ſay, *ſhall they be unpuniſhed? they ſhall not be unpuniſhed* (c), God will ſurely meet with them one way or other, one day or other. Meanwhile, was it not a mercy that they died together unto whom

[b] Jer. 10. 25.

[c] Jer. 25. 29.

it

it would have been so grievous to have lived asunder? yea, that instead of living asunder here, they live together in Heaven? Nor can we wonder at such providences, if we do but look upon this *Job* (with whom we have now to do) who (not by a fever or any ordinary sicknes, but) by an extraordinary hand of God, and stroke of heaven, lost at once all the children he had, even seven sons, and three daughters, having nothing but a wife left him (*a*), that was a temptation (*b*), and affliction to him. *Job* 19. 17. Nor must *Job* for this be the worse thought of, for men are not to be judg'd of by their condition but their cariage, And what *Job*'s cariage was we all know; Now, though I intend not any comparison with him that receiv'd so high a testimony from heaven, and that confirmed by the oppositions and conquests of hell, yet if any shall list to make an unpartiall enquiry into these two persons that made such hast one after another, it will, I doubt not, be found that they were such as did truly fear God, as were careful of their duties in their places, very helpful to others according o their abilities of State and gifts, and who dwelt one with another according to knowledge, and as heires together of the grace of life whereof they are now possess'd.

[a] Job 1. 2.

[b] Job 2. 9.

But, this being the day of his interring (whom God thought fit to take away last) it calls upon me to speak of him somewhat more particularly; of whom (notwithstanding) I should not speak further, were it not that the observation of what was good in him, may be good for us. I shall therefore with what brevity I can present his example to you and to my self, in these five things following.

1. He was a *Sound Orthodox Minister*; And even that alone is very valuable in these truth-deserting-times. The Devill is a disputing Devill, as we see by *Michael* the Archangel his opponent (*d*). Now in setled times (wherein the doctrine of Religion is better guarded by government,) he disputes against holiness, against the holy observation of the Lords day, and the necessity of a strict walking with God, by all the arguments that profane men can pick up for that purpose; But in times more unsetled, especially wherein Reformation is sought (but not yet found) he uses the wits of men to undermine & oppose the Truth of God; but this our brother had learn'd the *form of sound words* himself, and taught them others, *Tit.* 1. 9.

[d] Jude v. 9.

It belongs to us Ministers to minde this, for what are unsound Teachers? They are (to speak as the Scripture speaks) *The witches of the Church: O foolish Galatians, who hath bewitched you*, saith the Apostle (*a*)? And who were those Witches but the false Apostles by whom they were removed from the truth of the Gospel (*b*)? If he that should uncharm the forceries of others [as *Luther* speaks on that place] be a witch himself, how dangerous is that Witchcraft? *Matth.* 6. 23.

[a] Gal. 3. 1.

[b] Gal. 1. 6, 7.

And it much concerns you that are Hearers in this place to consider whether you have received, and heard, and held fast; Are not divers, in divers places (Some in this) turn'd aside from the truth? Yea some of whom there was some reason to say, *will yee also go away* [*c*]? O remember, Nothing is more odious than unsound and rotten hearers under sound and right Ministers.

[c] Joh. 6. 67

2. He

2. He was a *painful and faithful Minister*, as all might see by his ready labours in Lectures abroad, and his constant imployment in his own place.

A Minister may be Orthodox, and yet idle; not unskilful and yet unfaithful, but we, that are the Lords Watchmen, and the Shepheards of his sheep, must know, that it concerns us to look about and labour for the good of souls, even as it concerns us to love Jesus Christ; He spake but Scripture that said [*Quisquis virtutibus pollens, &c.*] *He that being able is averse from feeding the flock of God, is thereby convinc'd that he loves not the chief Shepherd, for it was he that said to* Peter, *Lovest thou me? then, feed my Sheep.* John 21. 16, 17.

Greg. de cura Pastorali Pec. 1. c. 5.

Whats a man able and appointed to teach, and yet careless and speechless, but [if we speak in the language of Scripture] *a dumb Dog?* Isa. 56. 10. that should bark to drive away any thing harmful to the sheep, but cannot bark (*a*) because he will not, and is silent because asleep. The *blood of Souls shall be required at the hands of such Shepherds*, *Ezek.* 3. 18.

[*a*] Isa. 56. 10.

Meanwhile, do you [my beloved] you of this place, bethink your selves well in what state you stand, no condition being more dangerous than that of unwarned men, that is, of men that will not take warning under a Warning-giving Minister. In this case, the faithfull Pastor hath *delivered his soule*, but the hearer that would not be warned shall *perish in his sin. Exek.* 3. 19, 21.

3. He was a *plain Preacher*, that did not trouble his hearers with subtil and obscure notions, with dark and uncouth expressions, such as these proud and wanton times have produc'd, and these Manna-loathing times have made much of.

Of such *Calvin* makes great complaint, *We see* [saith he] *even of those that professe the Gospel, some that had rather be accounted subtil than sincere, and sublime than solid, when all their acutenes is meer childishnes, onely it pleases them well to be thought acute men, and by unskilful men they are applauded on that account. calv.* in 2 *Cor.* 4. 2.

For [as he saith elsewhere] *those speculations that hold forth a subtility of wit, the world hath ever preferd before solid doctrine, and ever will. Calv.* in *Gal.* 4. 22.

Pauls speech and his preaching [*b*] was not such; nor will any man be such who loves the saving, better than the pleasing of his hearers. So far was that pious as well as profound *Augustin* from this humour, as that he layes it down for a Rule [*Plerunq; consuetudo Vulgaris utilior est significandis rebus quam integritas literata*] *Such expressions as are popular and customary, are better, for the most part, to make things known, than those that (if we look to learning) are more compleat*, whereupon, (citing that place *Psal.* 139. 15. *My substance*, or (as he reads it) *My bone is not hid from thee*) he professeth he had rather speak barbarously [and say, *non est absconditum à te ossum meum* [*a*] *quam ut ideò esset minus apertum quia magis Latinum est*] *than that there should be more Latin and less light. Aug. de doctrina Christiana, lib.* 3.

[*b*] 1 Cor. 2. 4.

[*a*] *Supposing the Reader did not understand whether it were* Os ossis *or* Os oris.

Well were it if all Ministers [especially whom God hath placed among meaner people] were of that good mans mind, having the care he had to declare sufficiency, and the conscience that he had to resolve upon perspi-

cuity;

ſpicuity; for what's an obſcure, and (by his people) unintelligible Paſtor, but an unkind father, that when the child askes bread, gives him a ſtone, a hard thing, which he knowes not what to make of, nor how to get nouriſhment from. *Luk* 11. 11.

As for thoſe that have Teachers who come down to the capacity of their Hearers (which hath been and is your mercy here) Let them conſider, that if this work not upon them for the increaſe of knowledge and goodnes, it will one day witneſs againſt them, and be a great aggravation of their ſin, that their Prophets have not onely preached often, and *multiplied viſions*, but preach'd plainly, and *uſed ſimilitudes* (*b*), helping dimme eyes to the cleareſt light. Give me leave to ſay *Beloved*, Better for you have had a Miniſter that would have ſpoken *Latin*, *Greek*, or *Hebrew* to you, than one ſo willing to deale plainly with you, if you be not gainers, if God be not a gainer by that plaineſſe. [*b*] Hoſ. 12. 10.

4. He was a *Powerfull Preacher*, and one that ſweetly inſinuated himſelf into the hearts of hearers, his doctrine dropping as the ſmall rain on the tender herbs (*c*). He was one that ſpake to the heart of *Jeruſalem* (*d*), an heart-affecting preacher, There lay his work and heart. [*c*] Deut. 32. 2.

And whats a Preacher that delivers good things in a general way, but keeps off from the heart and conſcience, but like ſuch Phyſicians as give *Catholique Pils* that purge the belly, but never light on the particular peccant humour that moſt infeſts and endangers the body. [*d*] Iſa. 40. 2.

It concerns us Miniſters to conſider the diſeaſes and the conſtitutions of our charges, and accordingly apply our remedies, not ſhooting at *Rovers* but *full-But* againſt ſin; and in matter of comfort diſpenſing the grace of God that is given him with all faithfulnes and fitnes to them-ward over whom God hath ſet him (*a*). [*a*] Epheſ. 3. 2.

And for you that are hearers, Take account of your ſelves how you profit by two ſorts of Miniſters, 1. Such as mightily convince your underſtandings, 2. Such as work on your affections and make your hearts to burne within you (*b*). Woe be to that man that keeps his errours under a ſound and convincing Miniſtry; or his luſts and ſins under an heart-ſtriking and conſcience-ſearching Miniſter. If God cloſe with thy conſcience, and thou ſtand out, God, and Miniſter, and Conſcience and all ſhall witneſs againſt thee at the laſt day.

5. Laſtly, He was a *Pious Miniſter*, one whoſe life was ſuitable to his labours, and practice to his preaching.

Its a good life that puts life into a Miniſters preaching; Els, a good Preacher and a bad Liver, is like a boy that writes a faire copy, and blots it out with his ſlieve. People are to be fed with milk, but if Miniſters, after they have given a good meal, throw it all down with their foot, How ſhall poore hearers (whoſe eye is not ſo much upon the work as the walk of the Miniſter) be nouriſhed with it?

Nor doth a good converſation give ſtrength to our doctrine, when it is delivered onely, but even to the deliverer it ſelf alſo. It is ſaid, *Chriſt began both to do and teach*, Act. 1. 1. *Hierom* gives this reaſon of the order, [*Erubeſcit*

beſcit enim quamvis præclara doctrina quam propria reprehendit conſcientia. Hieron. ad princip. Virg.] *Doing* goes firſt, for, *The check of a bad conſcience makes the beſt Sermon bluſh*; But (as another ſayes) *Nec conſcientia loquentem præpedit, cum vita linguam antecedit* [a]. *A Miniſters conſcience will not check him, nor make his words ſtick in his teeth, when his life goes before his tongue*, that is, when he preacheth that to others which men know before hand he hath practiſed himſelf.

[a] Greg. mor. in Job l. 6. c. 24.

Such a Paſtor hath no need to feare, but his people (I ſpeak to you of this Congregation) have ſo much the more need to feare, when a Miniſter is both a burning and a ſhining Lamp; burning by his doctrine, and ſhining by his life and example. Remember that theſe join'd together, will either doe much good, or much hurt: Think ſadly of it whoever thou art that liveſt under a Miniſter (or Miniſters) in whom both theſe are; either they will be *Loadſtones* to draw thee, or *Millſtones* to drown thee.

I have now done, adding this onely in the concluſion, whatſoever in our deceaſed Brother ſavoured of human infirmities (for he had no doubt, his failings as well as other men) let that be buried with him: But as for thoſe good things which you ſaw in him, and knew to be in him, and now have heard of him, let them live in us.

The God of the ſpirits of all fleſh, that hath taken him to receive his reward, ſettle here, a faithful, a fit, a fruitful man of God to ſucceed him in his work, *Amen.*

ANOTHER
EXHORTATION
DELIVERED
JAN. 3. 1649.

At the interring of that ſingular ſervant of God,

Mr. *SAMUEL CROOK*
LATE PASTOR AT WRINGTON
IN SOMERSETSHIRE,

By a neighbour Miniſter, much in his company, and very much aſſiſted by his Miniſtry.

LONDON,
Printed by *T. W.* for *John Place*, and are to be Sold at his Shop at Furnivals Inn-Gate in *Holburn*. 1653.

The Letter of a worthy and Reverend Friend to the Author, relating to the ensuing exhortation.

SIR,

I Have perused your *Exhortation* at Mr. *Crook's* Funerall, and finde it grave and seasonable: 'tis pity these *Memorials* should be lost & condemn'd to an obscure privacy, both for their own worth, and his sake who was the occasion of them. If my vote can do any thing with you, I should desire you to publish this exhortation with your Funerall Notes concerning *Mr. Oliver*, that both of them being *burning and shining Lights* in the same County and voysinage, and in their places and dwellings not far asunder, may live together in the same papers. Certainly, Gods *Worthies* deserve some publique *Monument* to continue their memory and example, not onely for the imitation of the good, but that others by this solemn *Testimony* may know that once the Prophets and holy men of God have been amongst them.

Wee learne from the Apostle, that *dead* Saints may yet speak, *Heb.* 11. 4. that is, preach by their example, but then, there must be some to continue the memory of that example, or els, how should it speak ought of instruction to future Ages? therefore the Apostle observeth of *Abel* in that place, μαρτυρῆσαι ὅτι δίκαιος, he *obtained witness that he was righteous*. Which I referre

to

to the publick witneſs and teſtimony of the Word, where his uſuall title and ſtile is *righteous Abel*; and he had before ſaid of all the Patriarchs verſ. 2. ἐμαρτυρήθησαν, *they obtained a good report*, to wit, in the Church by the Scriptures: Now, ſince the *Canon* of faith was cloſed up, there is no reaſon the memorie of the Saints ſhould be loſt, and therefore God hath in every Age ſtirred up ſome that *can handle the pen of the Writer*, by ſome publique record to conſigne their example to the uſe of the Church: though I confeſs too many have been forgotten that were otherwiſe famous in their generations for want of care in this kind;

Illachrymabili perierunt nocte,
Carent quia vate ſacro.

I add no more, but that I am

Your loving Brother, and fellow-labourer in the work of the Goſpel,

THOMAS MANTON.

To the well-affected Reader, but more eſpecially, To my loving and reſpected Friends and Neighbours, the Inhabitants of the Pariſh of *Wrington* in *Somerſetſhire* Grace, and Peace.

IT *is eaſy to foreſee that a neceſſity lyes upon me to make ſome apologie for the celebrating of the Funerals of Miniſters with ſuch (ſomething more than ordinary) ſolemnity,*

Wherein my defence is this,

1. *That though the reaſon be not to magnifie* the perſons of Miniſters, *who ought ever to decreaſe in their fame and name, ſo that Chriſt may encreaſe* (a), *yet never was there more need to ſpeak for* the Miniſtry *than now, and to do right to the perſons of Miniſters with reſpect to the reputation of their calling. The Rule of the word is*, Hold ſuch in reputation (b), *but looking to the courſe of the World, we know that* as concerning this calling it is every where ſpoken againſt (c). *Some neceſſity therefore there is to wipe away unjuſt and untrue aſperſions by a true relation of their worth who have had their ſhare in that contempt which* in theſe ordinance-deſpiſing-dayes *the Miniſters of Chriſt do every where lie under.*

[a] Joh. 3. 30.

[b] Phil. 2. 29.

[c] Act. 28. 22.

2. *It hath ever been the cuſtome of the Church of God in funeral Orations, to recite, and afterward to write, the ſtory of the lives of eminent and wel-deſerving men, eſpecially of Miniſters, and that upon great reaſon, as* 1. *To ſerve the will of God, whoſe mind it is that the memory of the juſt ſhould be bleſſed and be kept from rotting; And* 2. *To preſent ſuch as patterns to others, recommending therein the Apoſtles Rule*, Be folowers together

together of me, and mark them which walk ſo as yee have us for an enſample (*d*).

[*d*] Phil. 3. 17.

And—

3. (*Which we may look upon as the higheſt thing*) *In this, Jeſus Chriſt himſelf hath gone before us, who was pleaſed to leave to all the world this teſtimony of his faithfull Forerunner, That* he was a burning and a ſhining light (*e*); *That he was* a Prophet and more than a Prophet (*f*). *If Chriſt thought fit to beare up their names that beare up his* (*g*), *I hope we ſhall not offend by walking in our Saviour's way.*

[*e*] Joh. 5. 35.

[*f*] Mat. 11. 9.

[*g*] Act. 9. 15.

4. *But beſides all this, while I write to you the* Inhabitants of the Town of Wrington, *I muſt needs let you know that a principal reaſon of the firſt framing and preſent publiſhing of the enſuing* exhortation, *was, and is, to aſſiſt you in a profitable and perpetual remembrance of him that for ſo long time was your* faithful Paſtor, *and made it his work to* guide you to true bleſſednes, *for which purpoſe he wrote his* excellent and moſt approved Catechiſm, *That you might be grounded in Religion, and followed it with continual preaching for your better proficiency, and confirmed it by his Religious life, and perfected all by his holy and humble death; you (therefore) muſt be my Apology for publiſhing theſe unpoliſhed lines, wherein my purpoſe is not to ſet forth the full ſtory of* Mr. Crook's *life, (that's written already by an exacter pen, and printed by it ſelf* (h);) *but my meaning is, a little more to inſiſt upon, and to draw down to particular uſe what is there wound up in a more general way; yet with ſome difference; for, the former things are of common concernment, and for the uſe of all men, eſpecially of Miniſters, unto whom it cannot but be profitable ſeriouſly to contemplate, and to propoſe unto themſelves, ſo imitable a* patterne; *But the later part is more eſpecially directed to* your *uſe, who were the daily Hearers of his ſound doctrine, and obſervers of his ſuitable converſation, and who are to be in ſpecial manner accountable for both. Think that* He *that hath been divers years dead*, yet ſpeaks, *and that in the Apoſtles language* (*i*), Remember that by the ſpace of fourty ſeven years, I ceaſed not to warne every one of you with teares. *And let theſe applications*

[h] In a little book calld, The Life and Death of Mr. Samuel Crook, by W. G.

[*i*] Act. 20. 31.

tions to your conſciences, which (when I had reſolv'd to have laid them aſide) Providence hath (by reiterated requeſts) at length produced, be an effectual meanes to rub up your memories, and continually to aſſiſt and arme you againſt that fruit-hindring forgetfulneſs which is apt to ſeize even upon better people after their quickning Paſtors deceaſe; that ſo though you could not always have him (k), *yet you may* after his deceaſe have thoſe things alwayes in remembrance that you heard from him (l). *This will be an help to that which I would yet further exhort you to (as that which much concerns you) I mean, your profiting by your preſent Paſtor, whom God hath in much mercy ſent to you to confirme you by his diligent and dexterous preaching, and anſwerable living, in that word and way which you have formerly heard and ſeene from and in his pretious Predeceſſor. The benefit of all will redound to your ſelves, and be beſt ſeene* in the day of Chriſt, *when (they both) and all other Inſtructers that have truly deſired and ſought your ſpiritual good (amongſt whom reckon him if you pleaſe that now writes unto you)* ſhall rejoyce that they have not run in vaine: neither laboured in vain (m); *which that it may be your ſecurity, comfort, and honour at that great day, ſhall be the prayer of*

[k] Mal. 2. 6. 11.

[l] 2 Pet. 1. 15.

[m] Phil. 2. 16.

Your truly welwiſhing Neighbour
and ſervant in Chriſt Jeſus.

W. T.

AN EXHORTATION DELIVERED AT THE INTERRING OF Mr. SAMUEL CROOK, Late Paſtor of *Wrington* in *Sommerſetſhire.*

YOu have heard (honoured and beloved) ſo many good and grateful words already concerning this faithful ſervant of God (*a*) now interred, that I ſhall need to ſay the leſs; yet ſomething give me leave to add at the Funeral of ſo great an Inſtructer, and in ſo great a convention, for our further inſtruction, wherein that I intend is, the edification of the living, though (for that reaſon) I ſhall be enforced to ſpeak divers things that will tend to the commendation of the dead; but what concerns *him* I ſhall endeavour to contract, and enlarge in that which may be uſeful to others.

[a] *In the ſtory of the life and death of Mr.* Samuel Crook., *printed An.* 1641. *you ſhall find them pag.* 42. *&c.*

In this our dear and reverend Brother and Father, all generally was *good* (I ſpeak not without conſideration and acknowledgement of human infirmity) and many things *excellent*, but *four things* exceeding *rare* and *remarkable.*

1. Firſt, that being of ſo excellent and acute parts and wit, he ſhould yet preach ſo plainly, popularly and profitably, and that from the begin-

ning of his Miniſtry, when ſuch abilities commonly fall either into *obſcurity* or *vanity*.

In former times the Church was troubled with learned obſcurity; much learning in many pulpits, but little light; ſtrong lines, but weak Sermons; In theſe later times, the Church is troubled againe with unlearned curioſity, appearing in new and affected words, uncouth and far-fetched notions, witty and verſatile paſſages and dictates, like the Oracles of Heathens (*b*) that may be taken ſeveral wayes, but which way they ſhould be taken who can ſay? By this means it comes to paſs that it is hard for ordinary people to know the meaning of the words, and when that's done, as hard to find the truth and ſoundneſs of the matter;

[b] πολύσημα καὶ ἐπαμφοτερίζοντα.

Thoſe old Sermons, ſtutt and puft up with human wiſedom and Authors, were (much) for oſtentation and admiration; Theſe now a dayes for recreation and their better content that have itching eares, but neither for edification, unto which obſcurity is a great enemy, and in a Preacher inconſiſtent with the Rule of Scripture, 1 *Cor.* 2. 4. as it is in an Orator with the rules of art†.

† *In cæteris artibus id maximè excellit quod longiſſimè ſit ab imperitorum intelligentia ſenſuq; diſjunctum; in dicendo autem vitium vel maximum eſt à vulgari genere Orationis, atq; à conſuetudine communis ſenſus abhorrere.* Tul. *l.* 1. *de Orat.* [*a*] 1 Cor. 4. 2.

Happy they that can ſpeak as *Paul* did, as a Father, in the evidence and demonſtration of the Spirit of God; and not as the *Corinthian* Teachers that were inſtructors, pedagogs, not Fathers (*a*), uſing the intiſing words of mans wiſdom to gain diſciples unto themſelves, when their duty was, in a way of plain and powerful preaching, to win ſouls to Jeſus Chriſt. Theſe Inſtructors and Schoolmaſters had many Scholars therefore, but it was *Paul* that had the children, and was the happy inſtrument of regeneration and ſalvation.

Our deceaſed Brother was ſuch a Father, plain and yet full of power in Gods Houſe, unto which I add, profitable alſo in his own Houſe and other mens;

And that I obſerve in him ——

1. Secondly, That being in ſo much company, yet he was very free from any unworthy words, from empty and impertinent diſcourſes. Many light things ſeem to weigh well enough in the ballances of Society, but his words in ſociety would hold weight in the ballance of the Sanctuary. Not that he was ever ſpeaking religiouſly, (yet often he ſpake of things religious and of them very obſervably) but ſtill he ſpake uſefully; he had (together with his piety) too much worth and ſufficiency to indure in himſelf tongue-vanity, So that what he ſpake was, though not ſtill good for every thing, yet good for ſomething.

O our idle words! How many houres ſpent in cõpany? & in thoſe houres how much ſpoken? and yet when all comes to be ſummed up, we may pronounce ſadly of our words as *Solomon* did of the world, *Vanity of Vanities, all's Vanity.*

But this our deceaſed patteern was willing (divers times) rather to ſpeak nothing, than nothing to purpoſe.

And

And his words were the better tempered, because his heart and inner man was so little distempered.

For I cannot but speak this in him,

3. Thirdly, That on all occasions and in all occurrences, (some whereof must needs give distast, bring in affliction, provoke to perturbation) yet he was ever observed to walk and beare up with much calmnes, and (excepting the publique troubles of the Church of God in *Germany* and at home, which did indeed sadden and wound his heart) with much cheerfulnes of Spirit.

None further off from Stoicks than he in their denying affections, none more neere them than he in composing them; what they would nullifie, he did rectifie.

O that it could be said, Hee and Wee! but how are our Faculties disturbed, our Societies sowred, yea prayers and holy exercises pudled with our imperious and impetuous passions?

As our Saviour sometime said, This did not *Abraham*: So may we truly say, It was not thus with our deceased Brother, whose Example therefore I am willing to present, not so much to adde to his honour whereof there is no need, but (whereof there is so great need) to our patience. Had it not been for this, I mean, that we have great need of the help of such an example, I should (in this and in other things) have suppresd that commendation of him now he is dead, that was intolerable to him when he was alive: I have told you of his patience, onely in one thing (I confess) hee was impatient, I mean, in hearing those things that seemed to set him up, and did (indeed) advance him, above other men; which leads me to that that I would observe—

4. Fourthly, to wit his rare humility—well were it if we could speak of our faults as he did when men spake of his vertues, that is, with weeping; for when any mentioned his perfections, it did but make him mind and mourn under the sense of his imperfections. My self visiting him in his last sicknes, and telling him of some that acknowledged themselves to be converted by his Ministry, he replyed with much relenting, O that God should make me an instrument of so great a work. I have desired to spend and be spent and to doe what good I could, but with weaknes, infirmity, &c.

And at the same time he declared that when others spake highly of *Wrington*, (for Christians formerly did cry up sound men as now they do unsound) I never rejoyced in it (said he) for I thought such would not be of any long standing.

O that we could think so meanly of our selves with our low things, with our nothings, as he did with his great things; and be so humble, with our two Talents as he was with his ten!

Having spoken thus much of him, (but for our use), Let us now reflect upon our selves, and consider what a mercy we have enjoyed in enjoying him so long in these parts.

A mercy to us Ministers; for that saying of one in the University which he was wont to mention, that Pastors in the Country did *dolare Lapides*,

University-

University-Preachers did *dolare Artifices*, was very true of him (in the latter part of it) though a Countrey-Preacher. Know (Beloved) that all the Congregations hereabout, that have received good by our Miniſtry, have reaſon to bleſs God for *Wrington*-Miniſtry and him that was the guiding Paſtor here. Our Congregations have received much more good from us by the help that we received from him.

If his Miniſtry were a mercy to us and to our people round about, It was (ſure) a mercy to you of this place to whom his labours were peculiarly directed, and it is to God that you are bound for it; For though the noble Patron were carefull to ſend and ſettle a faithfull Paſtor, yet how came one faithfull above many, to his hand? and who is it but God that thruſts forth labourers into his Vineyard?

[a] Luk 4. 25. Set your hearts (I beſeech you) to what your Saviour ſayes (*a*), I tell you of a truth, there were many Widows in *Iſrael* in the dayes of *Elijah*, yet unto none of them was *Elijah* ſent but unto the Widow of *Sarepta*: So were there many afflicted places and Pariſhes in the firſt dayes of this deceaſed ſervant of God, yet unto none was he ſent but to you; The more need [b] 1 King. 17. 15. have you to examin whether you have gotten by this meanes [*b*] a barrell of meale that will not waſt, and a cruiſe of oil (I mean that Spiritual and Soul-ſupporting-ſuſtenance) that will not fail, and that will keep you from failing and periſhing.

[c] Luk 4. 27. But the ſame Saviour ſpeaks to you the ſecond time [*c*], and ſayes, *Many Lepers were in Iſrael in the time of Elizeus the Prophet, and none of them was cleanſed ſaving Naaman the Syrian.* How many Leprous ſoules in our *Iſrael*, yea Leprous Pariſhes? yet we may ſay (upon great reaſon,) To none was ſuch an *Eliſha* ſent but to you. Now therefore examin; Is your Leproſie cleanſed? or, are *Abana* and *Pharpar* better to you than that *Jordan*, to which you have been directed? You are rich, worldly-wiſe, well thought of, &c. but are you not Lepers? 2 *King.* 5. 1.

If I ſhould ſpeak more particularly to this Congregation, and thoſe belonging to it, I would ſpeak a word,

1. To thoſe that did not hear this ever-ſpeaking Paſtor.
2. To thoſe that did.

1. Firſt, to thoſe that did not hear him.] That did not hear him (may ſome ſay) were there any whoſe Underſtanding was ſo low, whoſe piety was ſo little, whoſe love was ſo cold, whoſe hearts, were ſo hard, as not to hear ſuch a Teacher?

You know (Beloved) whether there were not ſome ſuch here, and wee all know that there be many ſuch otherwhere; Unto whom I wiſh all good, they being heretofore (divers of them) hopefull Chriſtians, and not altogether hopeleſs now, as being men led and got away by tentation (for ſo in charity we are willing to think) rather than gon away out of their own diſpoſition; Yet a word I have to ſay to them, and thats this (a), Ye did run [a] Gal. 5. 7, 8. well; who did hinder you? Doth any perſuade you to leave the Miniſtry that teacheth the truth of God? This perſuaſion cometh not from him that calleth you, but from them that trouble you, and ſour you and ſeduce you, for *A little Leven leveneth the whole lump*; Conſult your own for-

mer

mer judgment; where the bleſſednes you ſpake of [b]? Once you thought your ſelves bleſſed in that Miniſtry which now you are ready to curſe and blaſpheme, and then you had not ſuch tentations to byaſs your judgment as now you have: Then you ſpake good words of the good Word of God in the mouth of his Miniſters, and you ſpake them (I think) out of the experience of that goodnes that the Miniſtry wrought in you, and the comfort it brought unto you. How comes it to paſs that your judgment that was ſo well grounded, is ſo ſoon changed [c]? conſult your future good, Can you underſtand Scripture without a guide [d]? be ſtable in truth and goodnes without a Nail [e]? make ſpeed in the wayes of godlineſs without a *Goad*? (which Nailes are faſtned, and *Goads* uſed by the maſters of the Aſſemblies) —— If you ſay you can, where's your humility? If you ſay you cannot, where's your wiſdom? If you ſpeak of all, and ſay, wee are no Miniſters, (as divers of you doe, not becauſe you have reaſon to ſay ſo, but becauſe you have need;) Then where's your truth? For, are not thoſe the Miniſters that God hath made Inſtruments to bring you (if you be brought) & to bring many others that are brought unto Jeſus Chriſt? If any ſhall demand, may not they that are not right Miniſters be inſtruments of converſion? I anſwer, If they may be ſo poſſibly; yet they are not ſo ordinarily. Is it probable that God would ever ſo honour a falſe and Antichriſtian Miniſtry, as when it plants and waters, to come in himſelf, and give ſo great and general ſucceſs to it as he hath done in *England*? Have any of you, have many of you, received true goodnes from us? (I mean from us, as workers with God and with whom God hath wrought) then, me thinks, you ſhould grant, that if we be not Apoſtles to others, if we be not Miniſters to others, yet (ſure) we are ſo to you; Remember the Apoſtles reaſoning, either Chriſt is in you, or you be reprobates, & if Chriſt be in you, and you be not reprobates, then I truſt we are not reprobates [a]—If you be not reprobate Chriſtians, we are not reprobate Miniſters; —If the Apoſtle knew how to argue, you will not know how to anſwer.

[b] Gal. 4 15.
[c] Gal. 3. 1.
[d] Act. 8. 31.
[e] Eccle. 12. 11.
[a] 2 Cor. 13. 5, 6.

Let me intreat you (therefore) by all the tokens of Chriſtian kindnes that have heretofore paſſed between us, yea, by all the bonds of Chriſtianity wherein we have been heretofore United, to take ſo much care of your ſelves and ſoules as a little to reaſon the caſe with your own conſciences; Seriouſly and ſadly beſpeaking your ſelves in theſe or the like words, What if it ſhall prove at laſt that the Miniſters of *England* (of whom we have been the Hearers, but are now the ſlighters) be the faithfull Miniſters of God? what if it be found ſo at the day of Judgment? what if the Lord Jeſus Chriſt ſhall ſay, Such and ſuch a one was a burning and a ſhining lamp (*b*), and ye were willing for a ſeaſon to rejoyce in his light, and then ye run away, ſhook him of, and ſaid he had no light in him—If Jeſus Chriſt ſay thus (O Chriſtians) at that day (and its a thouſand to one he will ſay ſo) what will you ſay then? Ile tell you what you will ſay then (whatſoever you ſay now) to wit, juſt nothing [a]; for what men have no reaſon to ſay now, They will have no face to ſay at the day of Judgment. And becauſe you will have nothing to ſay then, Give me leave to tell you what to ſay now;-O that God would give you hearts to ſay, This

[b] Joh. 5. 35.
[a] Mat. 22. 11.

deceaſed

deceaſed and moſt ſinfully-deſerted-Paſtor ſhall be the laſt faithful Miniſter that ere I will refuſe to honour and eſteem very highly for his works ſake [b], or refrain to hear; It is enough, and a great deal too much that I have deſpiſed the Miniſtry ſo long, and quarreled with the light till it be removed, but now I have done with this Undoing ſin (c), I abhor my ſelf for it, and all Miniſtry-contempt ſhall be buried in this grave, never to riſe again, but to be exchang'd for reverent thoughts of every holy man of God for time to come.—

[b] 1 Theſſ. 5.13.

[c] 2 Chro. 36.15, 16, 17.

Suffer me to add one word more, and to adviſe you (that your diſeaſes may be cured, and that you may be ſet right in the ſight of God) to remember what you have received and heard, and hold faſt (d) and repent. Return to, and continue in, the things ye have learnd, knowing of whom ye have learned them [e]

[d] Rev 3. 3.

[e] 2 Tim. 3.14.

Object. Why? wee have not learned them of the Apoſtle *Paul.*

Anſw. That's true (we do with all humility acknowledge a great difference and diſtance) but know (though) of whom you have learned them; And here, though I ſhall ſeeme to ſpeak fondly, yet while that I ſay is ſaid at theſe Funerals, and reflects principally upon this deceaſed & ever-reverenced Paſtor, I ſhall take the liberty to ſpeak freely, and again wiſh you ſeriouſly to conſider of whom you have learned that which you have formerly received--Not of ignorant men that knew not what they ſaid; Nor of vaine men that car'd not what they ſaid; Nor of Unfaithful men that would ſay any thing for their own advantage and advancement: but from men that have ſpent much that they might be able, and have ſpent themſelves when they were able to do all the good they could to your ſouls. Theſe things are ſpoken that you may hold faſt what you have, or at leaſt what you have had, not to lift up our ſelves, Tho we knew nothing by our ſelves, yet we are not thereby juſtified [a], but ſo much we hope may be ſaid truly of us as to make your contempt inexcuſable; leave (therefore) that which cannot be juſtified, and in the fear of God Reſume that reverence of Gods Ordinances whereby they may be intertained for your healing and reducing firſt, for your walking wiſely in a perfect way [b] after, and your comming to a happy journeys end at laſt.——Now

[a] 1 Cor. 4.4.

[b] Pſal. 101.2.

2. Secondly, For you of this congregation that were his conſtant Hearers, I have onely three words to ſay.

1. Firſt, examin your preſent temper, and compare it with what hath been formerly, and ſee whether God have not ſomwhat againſt you for loſs of your firſt love (c). Though a Miniſter do not loſe his firſt Hearers, yet his Hearers may loſe their firſt love, eſpecially, if it be not rightly laid; Enquire (therefore) whether it were the parts of the Preacher or the power of his preaching that hath affected your hearts. It was that of which He ſpake often, that a Miniſter of parts is unto people, as a very lovely ſong of one that hath a pleaſant voice and can play well on an Inſtrument [d]. The ſplendor of a Meſſenger (when he is in his full ſtrength) takes many, but happy they that be taken with the divinity (e) of his Meſſage, and with the God that is in the Sermon; very like is their love to increaſe, ſince the longer a good Miniſter lives, the more of God lives in him and

[c] Revel. 2.4.

[d] Ezek. 33.32.

[e] 1 Cor. 14.25.

proceeds

proceeds from him, especially in publique and pulpit-service, and he growes more and more to be of *John Baptists* mind, that is, to carry the matter so in the course of his Ministry, that God may increase, though he decrease [a]. As this our deceased Brother did much relish that Scripture (when at a time it was, upon occasion, recited to him) so did he much imitate that pattern. Search therefore whether your love hath increased with a God-increasing Ministry. By this you may know the sincerity of your love, for they that receive the Word into a good and honest heart, bring forth fruit with patience; the heat of their love being above that heat of the Sun and of persecution that makes the stony ground to wither [c]. Beloved Brethren, These are the dayes wherein the love of many to the Ministry is waxen cold. I do not say happy We, but happy Ye, if your love be hot.

[a] Joh. 3 30.

[b] Luk 8. 15.

[c] Mat. 13. 6. 21.

2. Secondly, Examin what your state is, and how far the Lord Jesus hath prevailed with you by such a Ministry so long continued amongst you. It was your faithfull Pastors mind and motto, to spend and be spent, and that [d] gladly, for he was still observ'd to be sad and mourning when (by infirmity or his lecture restraint) he could not be spending. Now why was this? what did he aim at in this? sure, he sought not Yours, but You [a].

[d] 2 Cor. 12. 15.

[a] 2 Cor. 12. 14.

And here, I shall gladly approve you of this Congregation for one thing; and crave leave to move a question to you about another.

1. This I must needs say is to be commended in you, that your Pastor had Yours, your *Tithes*, his *Dues*; for though *Tithes* be now an ingratefull word, yet observe, it is at the same time when the name of a Minister is an ingratefull word also, and when the spirit of *Julian* the Apostat is up again, on whom this brand lies, that he first invented the taking away of Tithes, that thereby he might not onely overthrow the Presbyters (which other persecuting Emperours did) but the Presbytery and Ministry it self, to wit, by withdrawing that which should support it. Not that we stand so much upon Tithes, as to urge absolutely their Divine right, yet we think it lawfull to take them, and lawfull for others to pay them, yea (while an other maintenance is established) a very unlawfull thing to detaine them, yea, moreover that there is never like to be found in this Nation any other way of maintenance equal in all points unto them for the fulfilling of Gods mind concerning his Ministers maintenance; but that which now we stand upon is, a competent maintenance, which they that with-hold mouzell the mouth of the Ox that treads out the corn [a], fall into that crying sin of keeping back the hire of the labourers [b], yea, they take a very effectuall course that the Lord of the Harvest may have no labourers at all; Not because Ministers preach for a maintenance, but because they are not able to preach, and support themselves in their calling, and their Families, without it. Nor doe we speak of these things out of distrust; we say as *Mordecai*, maintenance for Gods faithfull Ministers will come from another place (c), but what comfort can they have that with-hold it, either for themselves, or their Fathers houses? Mean-while this may be your comfor tof this place, that you have been just and loving

[a] 1 Cor. 9. 9.

[b] Jam. 5. 4.

[c] Hest. 4. 14.

this way. A Minister ought to be a lover of hospitality [d], and so was (as all men know) the Minister of this place; Beloved, I may say, you made him able to be so by doing him right in the matter of maintenance; I do not say, you made him willing, for he was most willing of himself, but you made him able, and found him willing. This I have spoken for your just commendation and others imitation. Now——

[d] 1 Tim. 3. 2.

2. Let me move unto you a question, and the question is this; He had Yours, but Had he You? can you say truly, My Minister had mine, and he had Me? for he that is worthy the name of a Minister seeks not sheaves, but Souls: O Remember; the *Corinthians* first gave their own selves unto the Lord, and unto us (saith the Apostle) unto the Lords Ministers also by the will of God [a], but mark, that's the method, first their own selves; In the observing of which Method your sincere Pastor, who was for you a faithfull Minister of Jesus Christ, is an eminent pattern, who first spent himself for you, and then his estate amongst you. Inquire (therefore) whether you be able to say he hath espoused you to one Husband, that he might present you a chast Virgin to Jesus Christ [b]? Is the match between Christ and you made? Though he that marry a couple dye, yet, if they be well married alls well; their comfort continues. Happy you if your Pastor married you to Jesus Christ, for though he be dead, yet Jesus Christ and you do, and shall for ever live together. If any shall say, Another may marry me to Christ, though he have not; I answer, I will not deny that, yet all have not the same spirituall art, to manage the motion of mariage between Christ and a Christian soul, and to persuade the match. And I add further, Its very much if they that have contemned the motion for so many yeers past, have any heart to it for time to come. But because my purpose is onely to move all men to repent, and I would not leave any in a dispairing condition, therefore, I shall wish you,

[a] 2 Cor. 8. 5.

[b] 2 Cor. 11. 2.

3. Thirdly and lastly, to think upon your duty for time to come. Let that sad note and voice of your Saviour sound in your eares,——*And thou Capernaum which hast been exalted to heaven* [c], *&c.* I tremble to add the rest; but do you that are in *Capernaums* case lay it to heart and repent. O think, what? Hath the dew of grace by this Ministry wet so many places and persons round about, and Is my soul a dry and withered soul, and my heart a hard and still-stony heart, who have liv'd so long under the droppings of Gods Ordinances here?

[c] Mat. 11. 23.

Gutta cavat lapidem, &c.

O let my Pastor being dead yet speak, and let the blessed Spirit of God bring to my remembrance some of those moving and soul-melting words of his that may yet work for my conversion and salvation! And for you that find your selves to have received good by this Ministry, keep it; yea, do not only keep your stock but increase it; what you receiv'd from him while he liv'd, strive to improve (while you live) to the best use, imitating the Disciples who remembred our Saviours words when they had lost his presence [a], and by that means strengthened their faith. In special, Remember his Catechism (wherein he will still live) study well that excellent *Guide*. It speaks every where a rare sufficiency in him; let there be (by that help) a suitable proficiency in you.

[a] John 2. 22.

To

To Conclude, Duſt we are, and unto duſt we ſhall returne [b], and between duſt and duſt is the ſeaſon to do our ſouls good; God help us to take it; and becauſe of the Uncertainty of that return, to make haſt to take it. Teach us, O Lord ſo to number our dayes as to apply our hearts to wiſdom [c], even that wiſdom, to be able to open immediatly [d] being (as far as may be) watchfull to do nothing which we would not be willing to be found doing, dying.

I ſhall add no more but what hath been already ſpoken, (for, How can we ſay leſs, and what can we ſay more?) *My Father, my Father, the chariet of Iſrael and the Horſemen thereof* [e]——O let this dear ſervant of God live in us, that we may (one day) live with him, and put on that crown which he hath, in part received, and which is in full, prepared for all that love the appearing of Jeſus Chriſt [f].

[b] Pſal. 90. 3.

[c] Pſal. 90. 12.

[d] Luk 12. 36.

[e] 2 King. 13. 14.

[f] 2 Tim. 4. 8.

FINIS.

ERRATA.

PAge 5. line 20. for *Woragton* read *Wrington*, pag. 8. l. 14. for *Corall* read *Corah*, page 9. line firſt for dit read did, page 30. line 6. for *ſimus paſtores* read *ſumus pictores*, page 32. margent for *Ibi* read *Ubi*, for *mercis* read *merces*.

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